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AUTUMN.

BY HOLMES FREEMAN.

With a smile on her beautiful face,
At eventide,
Mid opal tints, and deep crimson shades,
Sweet Summer died.
And over her drift wearily
The pale red leaves;
Safe garnered in the ripened fruits
And golden sheaves.

The red sun shines like a smile in death,
On withered flowers;
Slightly sleep in her sunlit grave
Bright joyous hours;
Hopes that were fair as the buds of spring
Kissed by the sun;
Dreams that the chill of the autumn wind
Touched one by one.

Oh! the smiles of youth like sunset shades,
May melt and fade;
The visions of love, with earth's sweet flowers,
In dust be laid;
But beyond the gloom of autumn's mists
God's skies are blue;
Mid the darkest cloud that fadeless light
Can glimmer through.

And thou hast a gleaner's work to do,
This autumn-tide;
Large is the field which to buy as His,
The Master died.
Hast thou empty hands—no gathered sheaf
Of precious grain?
Then haste, for the night is coming fast
With marring rain.

Over the warmth of the laughing Summer
Cold winds must sweep,
The gathered fruit of its sunshine
Each heart can keep.
The red leaves may bid "farewell,"
But love divine
Can change the drip of the autumn rain
To life's best wine.

HAMLINE.

BY REV. A. LOWREY, D. D.

The publication of the "Biography of Rev. L. L. Hamline, late one of the Bishops of the Methodist Episcopal Church," by Rev. F. G. Hibbard, D. D., is calling forth much commendation and some criticism.

We do not wonder at this. Leonidas L. Hamline was one of the most remarkable men that Methodism has produced. Like the meteoric Apollon, his career was short and brilliant, but his work permanently historic and monumental. But it could scarcely be expected that a man so peculiar in his life, so pre-eminent in his intellectual endowments, and so prominently connected with some of the most exciting events in Methodist history, should escape criticism.

There seems to be something in superior gifts and excellence that naturally excites sharp scrutiny, and when such abilities and goodness are brought into collision with cherished fallacious theories, or the fashionable deductions of formal Christians, it is not marvelous that it should bring out severe animadversion.

Nor is this to be wholly regretted. Nothing is worse for the church, or more damaging to religion, than man-worship. Saint-worship has affected Christianity in all ages like a mildew. If a man is not traduced, criticism is healthy. The proper medium is between detraction and adulation. There is another apology for honest criticism. When a man with consummate abilities and keen logic picks the bubble of fond ambitions, supposed by many to be legitimate, as Bishop Hamline did in the General Conference of 1844, or when a man by unusual sanctity of life and character seems to reprove lukewarmness, we naturally quail under it, and counting it reflection, proceed to vindicate ourselves by subjecting the new and apparently sublimated form of godliness to unflinching analysis. We do not object to this course in the case of Bishop Hamline. If his principles, zeal, and spirituality will not bear rigid investigation, let their spuriousness be shown, and let them fall to the ground. Nothing is more to be regretted where vital questions are involved in a man's life and works than neglect, indifference and stagnation.

Passing by the eloquent productions from his pen as edited and given to the public by Dr. Hibbard—productions that will rank as Methodist classics and standard works in all time to come—Bishop Hamline stands before the Church a standard-bearer unique and peculiar in at least three respects: First, as a man of consuming zeal and self-sacrificing labor in the itinerant work. On the circuit, in the editor's chair, and in the episcopal office, his labors will be regarded by many as excessive and perhaps suicidal. And

there is no doubt that he, like William B. Christie, Russell Bigelow, his contemporaries, and many other primitive Methodist preachers, brought himself to a premature grave by self-consuming toil. His example was Pauline. And will any one say it was not necessary as an extreme pattern in view of the opposite tendency of the present time?

Second, Bishop Hamline was made by circumstances the historic expounder and exemplification of our ecclesiastical law touching Episcopacy. His speech and resignation have anchored us forever to an unpractical episcopate.

Third, and mainly, Bishop Hamline stands out before the church and world as a fully-committed teacher and witness of entire sanctification. He consecrated his great talents and committed the episcopal office to the sublime work of spreading Scriptural holiness over these lands. After entering into the experience himself through a most marvelous mental ordeal, only equaled by that of his conversion, he made it his life-work to brush the dust from a neglected doctrine and awaken the Church to her privilege and obligation to a holy life. Some, no doubt, will pronounce him ultra in his persistent and uniform advocacy of this doctrine. Be it so. Is not a tinge of enthusiasm better than the popular deadness on the subject? Did not the Church then need, and does it not now need, the example of chief ministers to lead her up to a higher plane of spirituality and power? Was he not providentially called to supply what might have become a broken and lost link on this subject in the chain of superintendency from Wesley down through the ages?

There is another excuse for Hamline, if apology is necessary. It was according to his finely-strung mind and mercurial nature to take strong and positive views of important themes and to press with corresponding earnestness for immediate results. He could not be satisfied to stop with putting a drop of water on a burning building; nor could he be content to depend upon a lucifer match to consume the mystery of iniquity. It was instinctive with him to mass his forces to crush sin and exalt holiness. In such a work he knew no other way than to be instant in season and out of season.

We commend the "Biography and Literary Remains of Hamline," by Hibbard, and the "Life and Letters of Bishop Hamline," by Dr. Palmer, to our people, and especially to our young ministers. Let the whole Church drink inspiration from these crystalline sources!

While I was spending a few weeks recently at Dr. Henry Foster's institution, Clifton Springs, N. Y., Rev. George Müller and his wife, of the Bristol Orphanages, England, became guests at the Sanitarium. Morning and evening Mr. Müller conducted religious services in the chapel, and preached several sermons from the first few verses of the fifth chapter of the Epistle to the Romans.

At the earnest request of very many in the house, he told the story of his wonderful life and work in Europe, which story occupied two evenings; and I thought that a condensed statement of this narrative would be of much interest and profit to the readers of ZION'S HERALD.

For the information of any who may never have seen this remarkable man, it may be said that he is about six feet in height, very slim, perfectly erect, smoothly shaven, very neatly attired, wears a white neckerchief without a collar, and moves with much dignity but with no shadow of egotism. A pleasant smile plays over the features, and a marked gentleness of spirit is everywhere noticeable; but it is equally apparent that while he is "gentle, showing all meekness unto all men," he is also "steadfast, unmovable, always abounding in the work of the Lord." He would not be considered a great preacher, in the usual significance of those words, and would not be likely to draw the masses to hear him, which is to be at-

tributed more to the manner, than the matter, of his addresses. He never warms up or grows more earnest as he advances in the discussion of his theme, nor, on the other hand, is he heavy and dull. He makes no use of rhetoric in his sermons, neither is he given to argumentation, but simply declares the Gospel, as he apprehends it, in a simple, candid, tender manner, bearing great comfort to believing souls, and exciting in others a fervent desire to know the truth. His theological views, so far as they could be determined from these few sermons which I heard, are substantially those of the Plymouth Brethren so called.

George Müller was born in Kropenstadt, Prussia, Sept. 27, 1805. When ten years of age he was sent away to Halberstadt to school, preparatory for a university course, his father's intention being that he should become a clergyman; not as being called of God to the work, but for the purpose of obtaining a livelihood thereby. Some four or five years later he was confirmed in the Established Church, but whether he was a suitable candidate or not may be inferred from the fact that on the day before his confirmation, while in the vestry confessing his sins to the clergyman, he gave him only one-twelfth part of the fee with which his father had entrusted him. Having considerable money for his use, and wayward boys for his companions, he waxed worse and worse, until, at the age of sixteen, he found himself in jail, where he spent about a month. After his imprisonment he went to Nordhausen to school, where he spent nearly three years in thorough study, rising at four in the morning and working till ten in the evening, but as yet cared nothing for religion or the Bible; in fact, indulged himself in many sinful habits.

In 1825 he entered the University of Halle with high recommendation as to scholarship, and with strong resolutions to lead a different life, not for the purpose of being a Christian, but for the following reasons: First, no church would want him for a pastor as he was; and second, without being well versed in theology, he would not be likely to command positions of adequate pecuniary support. These resolutions were soon broken down in the presence of new and additional temptations to continue his sinful habits, and he was carried still further down the broad way by the indulgence. At length, in the latter part of the above-named year, he attended a meeting in a private house one Saturday evening, by invitation of a friend, which made a very deep impression on his mind; so deep, in fact, that he regards that evening as the turning point in his life. His interest was so great that he went again the next day and several following days to engage in singing, conversation and prayer with the family, notwithstanding there was no meeting by appointment till Saturday. He soon passed into the clear light of the Gospel, and the peace of God filled his soul.

He immediately communicated the glad tidings of his new experience to his father by letter, and anticipated a joyful reply, but received, instead, one of great displeasure, amounting even to wrath. In this time of his need he found the necessary counselor and spiritual help in the great and good Dr. Tholuck, who has recently departed to the church above. A very ardent desire to devote himself to missionary work took possession of his heart, and, upon making the fact known to his father, found him so much offended thereby that he told him he should no longer call him his son; and thereafter he neither asked nor received any aid from his father, but continued his course at the University, paying his own way as best he could, and in due time graduated therefrom.

Missionary zeal continued to burn in his heart, and hearing that the Continental Society of England desired a man for missionary work and requested Prof. Tholuck to watch for one, he offered himself. To this proposal his father gave his consent, much to the son's surprise. In 1829 he landed in London, but was for some time too ill for labor. Recovering slowly from sickness, he had much time for Bible reading, meditation and prayer; in

the meantime reaching the conclusion that instead of laboring under the auspices of the Continental Society, he would go forth depending on the Lord Jesus exclusively for guidance and support. This he did, going first to Exmouth, where he labored a few days, and then to Teignmouth, where he preached some months, his temporal wants being supplied by two brethren without solicitation. This small church of eighteen members then invited him to their pastorate, and promised him fifty-five pounds per year, and subsequently increased it a little. He was married about this time (1830) to Miss Mary Groves.

After awhile he began to have conscientious scruples against receiving a stated salary, for the following reasons: 1. He deemed pew rents from which the salary came inconsistent with James 2: 1-6, for the poor cannot be so well served thereby as the rich. 2. Sometimes people cannot pay pew rents when due without doing it grudgingly, and he wanted no money paid so. 3. He did not want to be exposed to the temptation to withhold the truth at any point lest the pew rents of any might be paid grudgingly, if at all. He accordingly announced to his people that he should not thereafter expect of them any definite amount of salary, giving his reasons therefor, and read the fourth chapter of Philippians in that connection. He also stated that if they had either money of any amount, or provisions, which they wished to give for his support, they might pass it to him in person.

It occurred to him later that in this way the poor would be indisposed to give their pennies, and the rich would do more for the name of it than they otherwise would; and he led him to place a box in the vestibule into which the people were requested to put their contributions. He and his wife also determined to interpret, "Sell that ye have and give alms," literally, and to act accordingly, which they did, finding support and comfort in Matt. 6: 19-34, and John 14: 13, 14. From this rule of life he has never departed for almost fifty years, and have never regretted its adoption. Moreover, they have never allowed themselves directly or indirectly to let their need be known to any but God, except as they have sought to encourage poor people by allusion to their own condition; and they never since that time allowed themselves to contract any debt, however small, as they regard debt unscriptural (Rom. 13: 8).

Mr. Müller distinguishes between the gift of faith, and the grace of faith, thus: The absence of the former does not bring guilt, while the absence of the latter does. The first is illustrated in the faith that any given sick person will recover, as there is no specific promise in that particular case; while the latter is illustrated in the faith of God's people that their temporal necessities will be supplied, as His word guarantees that supply.

Having labored with the people in Teignmouth until 1832, Mr. Müller and his wife felt that they were divinely called to close their labors there and to commence their work in Bristol. After careful and prayerful deliberation, they finally determined to make this change, and in May of the above-named year did so.

Our next paper will contain the principal facts in Mr. Müller's statement of his work since that time; and in their presence the reader will be impelled to exclaim, "What hath God wrought!"

INDIAN SERVANTS.

BY REV. JAMES MUDGE.

We asked a good lady, the other day, what we should tell the readers of ZION'S HERALD about Indian servants, and she at once intimated that the subject was so vast, so inexhaustible, that she should not know where to begin or where to leave off. If, then, in this brief article we only manage to touch on the outskirts of the topic, and leave unwritten volumes for future essays, or for other pens, we shall be fully exonerated in the eyes of those best acquainted with the theme.

Perhaps we cannot do better than just to give a short sketch of the dif-

ferent men who have served us in the capacity of cook during these six years or more. But we may say, by way of preliminary, of Indian servants in general, that they are at the same time one of the greatest comforts and curses of the country, very convenient in some respects, a very great trial in others. They are indispensable; everybody has them—everybody that is raised a single step above the lowest beggary and starvation. The conditions of life here and the structure of society absolutely demand it. They are very plenty, and hence very cheap. This is one of the best things about it. For what one capable servant would cost in America you can get here a full set of ten or a dozen. The wages are from two dollars a month (sometimes less) up to four or five, and the servant out of this provides his own board and lodging, as well as that of his family. Furthermore, the supply, being always much in excess of the demand, gives an advantage and an independence to the master unknown in more prosperous countries where he is too frequently at the mercy of those he hires. Without this element of strong control arising from the fact that there is a crowd of applicants for every vacant place, life would be hardly endurable in India; for the servants, being, with rare exceptions, Hindoos and Mahomedans, are entirely unscrupulous and actuated by a strictly business regard to their own interests alone. They will steal whenever they think they can do so with safety, and lying is so much more natural to them than telling the truth, that not the slightest dependence can be placed upon their word, even when uttered with every possible appearance of complete honesty. These Indian people are probably the most skillful and accomplished falsifiers on the face of the earth; they seem to be so on principle and from preference; they make it a point of honor as well as a means of very considerable gain.

The picture, however, should not be made too dark. A missionary of twenty years' experience wrote in the *Lucknow Witness* awhile ago the following testimony: "We have seen servants in many countries, in various ranks of society, but never found more ready, uncomplaining, faithful, cleanly, and inexpensive ones than the Hindoos and Mahomedans of India." We can endorse this. They are, indeed, very docile, patient, quiet, respectful, obedient and industrious. Many of them are quick to learn, understand their work admirably, and when kindly treated, become sometimes strongly attached to their employers. The treatment they get at the hands of most Europeans is very often shamefully unjust and overbearing; and could we present the readers of the HERALD with an article about masters from the Indian servant point of view, it would doubtless be fuller of complaint than the present one. But we must hasten on to our cooks.

They have been six in number, but three only stayed a short time and were experiments rather than regular members of the household. Four were Mahomedans (as cooks in this country almost always are), one was a Christian, and one a Hindu; the latter, who is with us now, being by far the best of the lot. The first one had been assistant cook and table waiter in the family of another missionary, and was turned over to us when we set up housekeeping. He was anxious to prove his fitness for the higher place, and we gave him a fair trial, but he soon showed very conclusively his incapacity. He could boil water very well, and do a few other simple things, but was manifestly unfit for the large responsibilities of such a position.

Then stepped upon the scene Nuboo Khan, who had already entered our service in another capacity, doubtless for the purpose of becoming cook in the vacancy which he saw would soon occur. He was a man of varied ability, could turn his hand to almost anything, and for awhile managed our household and us (for we were new to the country, and hence quite easily imposed upon) with admirable skill. He was one of the most consummate actors I ever saw, always ready with a cleverly-concocted story to account for anything that seemed suspicious, plausibly ex-

plaining away all unfavorable appearances, and dissipating our doubts. He was perfect master of his face and tones. If accused of anything, the air of injured innocence he could put on would have deceived people much more practiced in police work than we. He would go about the house with such a sad expression of countenance, saying plainly by his looks, "Yes, appearances are against me, and I must bear it with resignation; it is hard to be misunderstood when you are doing your best; it is a cold, unfriendly world, but eventually truth will triumph, and I shall be vindicated." Yet as we came to know afterwards, he was guilty all the while. Paper went, postage stamps went, other things disappeared, but we could not fix absolutely on the thief. False prices were charged us for provisions, and, in general, he and another man of like stamp, whom he employed to assist him, made a very good thing for themselves out of our inexperience. His main fault (as is often the case among Mahomedans) was with women, and it was for this we discharged him after a year and a half, when we were about to take some women servants into the family and knew they would not be safe in his company.

Then, at the solicitation of a friend, we tried a young native Christian (Christian only in name). First he overcharged enormously in his purchases; then when he found we would not stand that, he persisted in reaping his unrighteous gains by bringing us most inferior articles. We found him incorrigible, in spite of all warnings both from his friend and us, and in sheer self-defense had to turn him adrift.

Next came Hingum Khan, who had been in the service of some of our missionaries almost ever since the mission began, and was esteemed a valuable man. But he did not prove so with us. He had much degenerated, had taken to eating opium largely, was trying to support two or three wives, and was constantly embarrassed with heavy debts. This latter fact drove him to ply every resource for increasing his income. He abstracted first and last a good deal of cash from our trunks by means of false keys, but we did not suspect him for a long time, and, in fact, discharged another servant on account of these losses; and he encouraged us in thinking the other was the guilty one. He was an excellent cook, neat, clean, skillful, punctual, able to manage, fond of children, and possessed of other good qualities, so that we bore long with his faults. But after about two years we could stand it no more. What finally parted us was that, pressed by his many debts, he would take the money we gave him with which to purchase provisions for our table, and with it satisfy his most urgent creditors, meanwhile leaving the provision dealers to whistle for their pay. This, of course, could not go on long without detection. The dealers came to us to complain; we were getting a bad name in the bazar. He intercepted them, and mollified them with part payments as often as he could, but when they succeeded in reaching us we saw that justice was done them, and he was made to scratch around in some way and find the money to satisfy their claims. Twice, when cases had gone against him in court and execution was levied, we advanced funds to keep him out of jail, and then we refused further accommodation of this sort. At last, coming home one day, we found the cook-house and the yard around full of his creditors—dealers from the bazar, who had supplied us with food, and who, getting weary of his promises, and despairing of their money, had made a simultaneous descent upon him to bring him to terms; but he had slipped out through the house another way. This was too much. We saw there was no hope of reform, and we discharged him the next day without the slightest warning, thinking ourselves happy that he succeeded in carrying off only one of our cooking vessels.

Between him and our present paragon, Gunga (named from India's sacred river), there was another Mahomedan for awhile, to whom we became somewhat attached, for he had a number of good traits; but he could not cook extra well, and he was

hardly ever punctual with the meals. When orders were given him he would return the Hindustani equivalent for "Aye, aye, sir!" with great heartiness; but when the time for fulfillment came, the expected results were not visible. He was most respectfully and obligingly disobedient. So he had to go.

Gunga has been with us now considerably over a year, and it looks as though we should keep him for a long time. He is almost entirely without special fault, except that which is common to all his class—giving in higher prices in the accounts than what he actually pays for things in the bazar, and appropriating part of the things he buys; they all have to be closely and constantly watched on these points. In other respects Gunga is a model, and our household machinery moves very smoothly and efficiently under his supervision. I must add (though this letter is already too long) one incident which occurred with him a week or two ago, because it illustrates a number of points of native character.

Two rupees had been paid him for table expenses. He laid them down and stepped out of the room. When he came back they were gone. How should the thief be discovered? As it would be his loss, we let him manage his own way. He hired from a banker a square silver coin of native make, covered with calligraphic characters and blessed by the priests. Against this coin he said he would weigh uncooked rice. Then all the servants would be summoned (for they had agreed to stand the test), and into the mouth of each would be put the coin's weight of rice. Each would then chew away on it for some time, then successively spit it out. From the mouth of the thief alone the rice would come out dry, from the others wet. Such was the power of the charm to detect the guilty. An hour was appointed for the trial. But a short time before it would have come off, he came to us with a radiant face and announced triumphantly that the rupees had been restored. The thief evidently believed thoroughly in the sacred coin (as did all the servants), and did not dare to face the ordeal, so he had put back the stolen rupees in a place where the cook would be sure to come upon them. We should like to have had the thing carried out, so as to see whether fear and guilt would have prevented any flow of saliva in the mouth of the thief. But the return of stolen property when the penalty hangs imminent is a very common trick of these people. A great many of our things have been mysteriously and unexpectedly found, which, until we threatened the suspected servant very severely, were entirely lost.

As we intimated in the beginning, the subject is a very fruitful one; but we will stop here. Perhaps at another time a chapter may be written about some other servants. This will at least serve to show some of the minor trials of life in India, and let in a little light on the character of the Indian people.

Lucknow.

The brethren of the Des Moines Annual Conference, which met last week at Chariton, Iowa, showed a very progressive spirit, in publishing a *Daily*, about the size of the General Conference *Daily*, containing full reports of proceedings, debates and addresses. Bishop Andrews presided. His removal to Washington, out of the bounds of the Conference, was greatly regretted; but his successor as resident bishop, Dr. Hurst, who visited the sessions of the Conference, was heartily welcomed. Dr. Fowler made a number of powerful efforts on platform and in the pulpit, and Dr. C. C. McCabe had his usual success in awakening deep enthusiasm and emptying the pews of his audiences. The reports of the presiding elders give evidence that the year which has just closed has been a prosperous one, temporally and spiritually.

Rev. Stopford Brooke, author of the "Life of Robertson," of a volume of sermons and other literary works, a very broad Churchman, an incumbent of Bedford Chapel, and a very popular preacher, has withdrawn from the Established Church and united with the Unitarian body. He has simply gone to his own place, and will be now consistent with himself. How can one who does not believe in the Deity of Christ read, in solemn worship, the Book of Common Prayer? We have always wondered how the broad English Churchmen adjusted their consciences to their accepted catechisms.

Miscellaneous.

A NEW ERA FOR CHINA.

BY REV. E. D. OTHEMAN.

The arrival of the steamer "Hong" at San Francisco, Aug. 30—the first Chinese steamer that has ever crossed the Pacific—may be well taken as the sign of a new era for China in a material point of view. Many tokens of progress appear in connection with this event. Such a development of the art of navigation among the Chinese may be considered remarkable, as not yet forty years have elapsed since the treaty of 1842 opened the country to European intercourse. It was a hundred years after the use of the mariner's compass became known in Europe that the Genoese sailors ventured out of the Mediterranean into the Atlantic and reached England. The hardy enterprise of the Chinese has been manifested in a recent period in their colonization of the islands off the Asiatic coast. Having once entered upon the career of distant navigation, they will hardly fail to make rapid and permanent advancement in the nautical art. Their business capacity is undoubted, and their whole national development will receive an unusual impulse from the share of the extended foreign trade which will fall into their hands. The export of tea alone from China to England in 1878 amounted to 143,000,000 pounds. There is an increasing importation of cotton goods, and new profits in the carrying trade will at once promote the opening of wider and more varied demands for foreign products in the vast Chinese market.

It is well known that the mineral resources of China are believed to be of enormous extent, though shut up from the use of man by the religious superstition of the country, which will not permit the treasures of the divinity who holds the forces of earth and air in his keeping to be disturbed. Some awful catastrophe has been dreaded as the consequence of such a violation of the secrets of the soil as mining operations involve. But this superstition is giving way. Coal mines especially are now opened. Baron Richthofen carefully examined the coal-fields of China, and he reports it "among the most favored countries of the world as regards the distribution of mineral fuel." It has been computed, indeed, that the province of Shansi alone could supply the world with coal for several thousand years. This region is reached by the Yangtze river, the great commercial highway of China, which is navigable for ocean steamers as far as Hankow, five hundred miles from its mouth, and for other large vessels at least seven hundred miles farther. With such deposits of fuel as are found in this and other provinces, and the distinguished mechanical skill of the Chinese, everything will soon lie at their hands, in the way of material supply, for a steam navigation of indefinite expansion.

The improvement of the river commerce throughout the country has engaged the attention of the government, as well as the repair of the ancient roads. The want of railways is seriously felt by all foreign travelers and merchants, but the Chinese have looked upon them as an instrument rather convenient to foreigners than useful to themselves. They would certainly work at first to the special advantage of foreign trade, while for internal commerce and full prosperity the Chinese regard their present means of communication, when properly developed, as quite sufficient. There is a measure of truth in this view, and it discloses a just ground of independent feeling on the part of China. The native resources of the country and its channels of intercourse by water and land, like the arteries and veins of a living body, are abundant and have sufficed to give the nation a vigorous life for centuries. The new era, however, cannot fail to put the country, to its own great advantage, into more perfect union with the rest of the world by railway communications.

The present period is politically favorable to progress. The authority of the Government is everywhere acknowledged, since the suppression of the Tae-Ping and the provincial rebellions. The supremacy of law is everywhere felt, and the authority of the Emperor is said to be as truly recognized at the extremities of the Empire as at the capital.

Reform is, however, specially needed in the civil administration. Says Mr. Boulger, who has collected for us, in different publications, much recent information on the condition of China: "Were any real reforms to be effected in the civil service, which is composed of the mental aristocracy of the country, a greater guarantee would have been obtained of the future before China than by

any other measure that can be called to mind." We have been accustomed to consider the elaborated institution of literary requirements for civil service greatly to the credit of China, and yet the system has its attendant evils. The civil service has become an exclusive prerogative of the literary class, and literary certificates have, with the officials, to a large extent, taken the place of integrity in office. The various unjust practices to which custom has almost given the sanction of law, have been depicted for us by numerous observers. But the present government is said to be seriously bent upon "civil service reform." It is disregarding the merely formal literary qualification, seeks genuine service, and seems disposed to revert to the practice of the earlier emperors who often took their ministers from the ranks of the people. With a thorough reform of the administration, it is thought that the present revenue of the Chinese government could be easily increased to \$500,000,000.

The necessity for an entire reorganization of the army is manifestly realized, though different theories prevail concerning the system to be adopted. The conservative party in China adhere to Prince Chun, a man of vigor, who was not long ago appointed to the post of commander-in-chief. He is the friend and patron of Tso-Tsung-Tang, who, having been successful governor of the disturbed province of Kansuh, recently won great celebrity in the subject of Kashgar. He is inimical to foreigners and the foreign system of development for China, but in the opinion of some will be wise enough to derive aid from abroad in the reform of the army. Others take a very discouraging view of the influence of Prince Chun and his party. Travelers in China who have observed military reviews or operations generally report that the material of the army is excellent. It wants proper training and equipment. The military force of China has been nominally estimated at 800,000. A portion of this number are Tartars, the most of them Chinese. Of the latter a smaller part is raw militia only; the proper army, or Green Flag Army, as the Chinese force is called, numbers on paper 500,000, which represents, however, as is said, scarce half that number of efficient soldiers. These "watered" military lists indicate gross corruption on the part of the military authorities, and of course injustice in the taxation for military expenses. But the experiences of the late civil wars have created a demand for, and pointed the way to, a genuine reform, though it should not yet be carried to the full extent desired. The operations in Kashgar in the overthrow of Mohammed Yacoub have illustrated the success which will attend the application of reform as well as the capacity of the Chinese to develop able generals.

Col. Gordon, distinguished for his achievements in suppressing the Tae-Ping rebellion at the head of the "Ever-victorious Army," and later for his efforts against the slave-trade in Central Africa, was recently summoned to China by Li Hung Chang. He is said to have rather suddenly taken his departure again, leaving some characteristic but doubtless sound advice on army organization. By the latest accounts, Li Hung Chang has been active in collecting an army of 100,000 men who are but poorly equipped. China has, however, an arsenal at Kiangnan, near Shanghai, which supplies all the ammunition at present needed, is beginning to work a small-arm factory, and has produced artillery of considerable calibre, as twenty Armstrong forty-pounders and a number of heavier guns for the forts. There is also the beginning of a navy, though as yet constituted of foreign vessels. We have here sufficient evidence that old ideas are in process of dissolution in China, and that a new path of progress is opened. Military affairs do not indeed furnish as pleasing an aspect of the subject as tokens of a moral kind. A war with Russia, however, whose interests touch those of China, along an extensive frontier, seems almost inevitable in view of the general Asiatic policy of the former power. It is perhaps justly dreaded by many friends of China, and yet, even though involving defeat, we have some reason to believe it would, in the present juncture, develop the resources of the Empire in a way hitherto unexampled, and mark an advanced era in its history.

"Well, have you got any religion, to-day?" asked a Christian friend of a Vermont shoemaker, somewhat noted for the simple and joyous earnestness of his religion. "Just enough to make good shoes, glory to God!" said he in reply, as with an extra pull he drew his thread firmly to its place. That's the kind of religion we want.

THE DELUGE.

WAS NOAH'S FLOOD A UNIVERSAL OR PARTIAL DELUGE?

BY CHAPLAIN HENRY B. HIBBEN, U. S. N.

In the Cincinnati *Western Christian Advocate*, of August, 18, 1880, there is a leading article from the ready and masterly pen of Dr. Daniel Curry, entitled, "The Flood." We refer to it because it is a fair type of a prevailing Procrustean method of dealing with plain Bible statements which we regard as very questionable, and which, though adopted in the interests of religion, and popular in certain quarters, does not always have the garb of an honest appearance. For it is an interpretation not suggested by the simple, straightforward meaning of the words, but a forced and unnatural one, to meet a supposed necessity, or harmonize a new discovery of advancing science.

In the paper to which we refer the writer says—"accepting the Bible history as a plain and straightforward record of things that actually took place, and the Bible account of the Noachian deluge as a correct account of a real event"—he is constrained to adopt the theory that it was but a partial deluge, covering only a large basin in western Asia!

This seems, to our mind, a most remarkable conclusion for any one to reach from the avowed premises. For if the Bible record of the flood be "a plain and straightforward record of things that actually took place," surely more plain and straightforward words could hardly be used than the Scripture writer employs to show that the deluge was not partial, but universal. For example: "I will destroy man whom I have created from the face of the earth, both man and beast, and the creeping things, and the fowls of the air," etc. (Gen. 6: 7.) "Behold I, even I, do bring a flood of waters upon the earth to destroy all flesh wherein is the breath of life from under heaven, and everything that is in the earth shall die" (Gen. 6: 17). "All the high hills that were under the whole heaven were covered." "And all flesh that moved upon the earth, both of fowl, and of cattle, and every creeping thing that creepeth upon the face of the earth, and every man. All in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowls of heaven," etc. (Gen. 7: 19-24.)

From these and other passages to which we might refer, it seems to us impossible to doubt that the Scripture writer of the account of the flood in the book of Genesis intended to convey the idea of a universal, and not a partial, deluge. The fact is, it is not the expressions of the Bible—which are unequivocal—that led Hugh Miller and his followers, and, if without offense, we would add, his probably, led Dr. Curry, to adopt the theory of a partial deluge. It is the supposed difficulties that arise from giving the natural interpretation—the incredibility and impossibility of a universal deluge, as detailed in the Bible, in the light of modern science.

And we are bold to affirm that such an interpretation of the Biblical account as that given by Dr. C. would never have been thought of except to meet certain difficulties, which are thought to make the theory of a universal deluge incredible and impossible, without continuous and repeated miracle. Now in this paper the writer is not concerned with the difficulties suggested in the light of modern science by the Noachian deluge as detailed in Genesis. Dr. C. in his paper merely mentions one difficulty, but other writers of distinction, a distinguished English Bishop among others, have made a formidable array of them.

It is not our purpose to recapitulate the objections to the truth of the details as given in the Bible. Our point is, that, be these difficulties what they may, they are not removed by torturing the sacred text or playing tricks with the language of the Bible plain as this, and, as it seems to us, perverting it to mean "a partial flood." For when we come to scrutinize the history in its details, we will find that in adopting the partial-deluge theory, we have lessened the difficulties little or nothing. For example: Bugs, worms, snails, and the like could no more have crawled into the Ark, without miraculous agency, from different portions of Asia, across river, marsh and lake, than they could across what we now call the Atlantic Ocean. Nor could Noah upon any natural principles have provided food for the carnivorous animals, indigenous to central Asia, which include the eagle and the vulture, the lion and the leopard, etc. Moreover, in Genesis 7: 3, we read, "Of fowls of the air by sevens, to

keep seed alive upon the face of all the earth." Upon the theory of a partial flood, what reason can be given for thus crowding the ark with birds whose instinct even would have borne them on swift wing far beyond the reach of danger?

In addition to this, we are compelled to say that this theory of "partial deluge," appears to us as unscientific as it is unbiblical; for as Ebbard has said: "The waters of a deluge that could cover the highest summit of Mt. Ararat, 17,000 feet high, 3,000 feet above the region of perpetual snow and ice, must have found their level on the surface of the whole earth, and such a partial deluge must have become a universal deluge unless the laws of gravitation were suspended by another stupendous miracle for the space of an entire year."

Dr. Curry seems not to notice or consider the fact that the Biblical account itself clearly describes a *universal deluge*. In his earnest desire to make the Noachian deluge more acceptable to science, he loses sight of the torture to which the sacred text must be subjected in order to give the least shadow of support to the theory which he adopts so complacently; and he closes his paper by calling the attention of his readers to the remarkable facility with which the records of Scripture are harmonized with the matured deliverance of science.

We have to say that we do not share in this feeling of satisfaction at the facility with which Scripture and science are harmonized, if the "partial deluge" theory be a specimen of these facile methods. Nor do we see any ground for congratulation or boast, in the adoption of a harmonizing arrangement or method in virtue of which one side gives up everything.

On the contrary, we feel assured that if we are ever driven to the alternative by the facts of science, it will be much less damaging to the Bible and religion in the end to give up the literal historical verity of the records rather than adopt such a Procrustean method of harmonizing science and Scripture.

Scituate, Mass.

Correspondence.

FROM TEXAS.

MR. EDITOR: In September, 1878, I was in Boston to attend what was called a farewell missionary meeting. A couple of young ladies were expected to start, one for Yokohama, Japan, the other for Peking, China. The parents of both these young ladies were present, and while others were full of talk, I observed that for some cause they had but little to say. There are times when words fail to give any expression of what is going on within. During that meeting there were some grand things said—grand because they were followed by acts of self-denial; while some things seemed to me a little cheap—cheap because they involved no self-denial. I saw a venerable lady of full sixty years approach the father of one of these young ladies thus: "Brother, I envy you your privilege. It is a great privilege to give so noble a young lady to so noble a cause. Had I a daughter, I would most surely send her away with you." As God had never trusted that dear woman with a child, I could but think she was on the safe side. Soon I saw another equally as venerable, but who had evidently seen more of the former; so she was more enthusiastic: "Brother," she said, "my heart is full of trouble. I am so old I wish that I could be set back fifty years. I would surely go to China. It is such a privilege to work for Jesus." It is not for me to bring to the public gaze the thoughts of my father while these elect ladies were addressing him; but as for myself I could but think how safe they were, and how easy to be open-handed when it involves no self-denial. It is one thing to give a little money to a cause, but it is quite another to give oneself.

Not long since I wrote to a friend asking for help in erecting a certain church within the bounds of the Houston district. I told him of the large community of colored people without a church, and of over sixty children between eight and fourteen—the school-age in Texas—growing up almost as wild as if in Africa. I told him of the parents who could neither read nor write, whose ignorance was so dense that they saw no need of education, and how with \$75 we could erect a church 20x30, and thus make a light that would shine among a people who sit in darkness and the region and shadow of death. I had heard him speak burning words for the colored people. I knew of strings he could pull and purse he could open; but I received this reply: "Your cause is just." (I knew that.) "The response should be liberal; you ought to have help." (I knew that also.) "I wish that I was rich, so I could give you liberally." (I did not believe that.) Doubtless it is an easy matter to give when a person is rich and can do so without feeling it. But what real Christian virtue is there in such giving? The true measure of our devotion to Jesus is not in our good wishes expressed, or resolutions made, but in the sacrifices we are willing to make for Him and His church. It is the sacrifices that we make for a cause that furnish the proof of our devotion to it. All over the North and East men and women have

indicated their interest in the colored people of the South, in what they have done for their education and elevation. The "stingy Yankees" (so called by the South generally) have sent down here almost untold sums of money for the erection of schools and churches and for the employment of teachers and preachers whose special mission has been the education and elevation of the colored people. Nearly two hundred of the men and women who have been down here and engaged in this work have died as martyrs, and fully nine-tenths of this number have been members of the M. E. Church. There can be no mistake as to their devotion to the cause. Their love was not in word merely, but in deed and truth. As one of the results of this, we now have in various localities, all over the South, schools and churches for the special benefit of the colored people; so at this time about forty per cent. of the children born since emancipation can read and write.

The Houston district includes a territory nearly equal in square miles to the New Hampshire Conference. I have passed over the district seven times, and each time I find some new openings where, if we had from fifty to seventy-five dollars, we could erect churches and thus begin the work of Christian training and the thorough elevation of those who have the rights and privileges of citizenship. Emancipation only struck the fetters from their bodies; their minds were still in the chains of the most dense ignorance, superstition and degradation; and unless the work of a real, thorough Christian education is pushed with more vigor, emancipation, which has been justly called the sublimest act of the nineteenth century, becomes a positive curse. Along the lines of the Gulf, Colorado and Santa Fe, the Texas and New Orleans, and the Houston, East and West Texas railways, new and important points are opening, where if we only had churches we could gather good congregations and begin the work of permanent reform. I have been told that "many a man goes in lonely woe to a saddened old age when one intuition of need would have brought a wealth of friendly sympathy and warm-hearted aid." My trouble shall not be hidden; it shall not cumber and corrode. I propose, so far as I can, to tell others my care and perform the important duty of asking for help. We have no right to say that the people of New England have no care for the colored people of Texas until we tell them some of our troubles.

L. P. CUSHMAN.

FROM BALTIMORE.

MR. EDITOR: Your city having recently celebrated the 250th year of its existence, suggests to my mind the propriety of writing a few lines from Baltimore, which is making great preparation to celebrate the 150th year of its existence next month, so that Boston is one hundred years older than Baltimore. With the advantages of youth, position and genial climate, Baltimore promises to be one of the chief cities of the Union, and these advantages cannot be surpassed. It is the terminus of the Baltimore and Ohio railroad and the Northern Central, a branch of the Pennsylvania road, so that it connects by railroad with all the southern and western cities. This is not all; its shipping facilities are the very best, and no city south of New York is doing a better business. Several lines of steamers run between Baltimore and Europe, and thousands of emigrants arrive here every year. Regular lines of steamers also run from this city to Boston, New York, Philadelphia, Norfolk and other southern cities. In business circles the times have never been better here than at present, and prosperity smiles upon us.

It is natural that I should add a few remarks about the growth and increase of the population of Baltimore, now that the census is taken. It is remarkable that while Boston is a hundred years older than this metropolis of the sunny South, eighty years ago—or when it was scarcely "threescore years and ten"—Baltimore had a population of over 26,000, while Boston had only about 24,000. These numbers, I suppose, included only Boston proper, without the innumerable environs that have since been added. But nothing of this kind applies to this city. Baltimore is the same to-day in extent of territory that it was one hundred and fifty years ago. While it has grown, as very few cities for the last twenty years, in population, as well as its suburbs, each separate and independent to-day. This does not apply to either Boston, Philadelphia, or London. The population of this city is one-third of a million, but if the population of the innumerable towns and villages around it were included in the population, as in other cities, Baltimore would have a population of not 335,000, but almost half a million.

One of those populous suburbs, included in "The Belt," as we call it, is Woodberry. It has a population of 10,000 alone, and is one of the happiest and most prosperous towns in the country. Here are many flourishing mills, manufacturers and merchants. Cotton duck is manufactured on a large scale; and it is worthy of note that the owners of several of the largest mills here were the inventors of the manufacture of cotton duck, about forty years ago. Methodism is very strong in Woodberry, as nearly all the leading men there are leading members, or think in that way. Several fine churches are in a prosperous condition. One of the reasons that the inhabitants of the "Belt" have never consented to have the city swallowed them up, and be extended, as lies in the fact that liquors, etc., are sold in the city, but in all Woodberry not a drop of liquor of any kind is allowed to be sold. This is one of the causes of the great prosperity of Woodberry. It has had local prohibition from the commencement, and is reaping happy results in sobriety, morality and

virtue. In vain has the city tried to get this place in its clutches for years, but temperance principles, as well as taxation, have kept them apart. Nearly every man owns his own house in Woodberry, and the mills and machine-shops of Messrs. Wm. E. Hooper and Sons, Gambrill and Sons, and Poole and Hunt, give employment to thousands.

Another summer is over, and the enemies of the Sabbath have not succeeded in making it a day of amusement and pleasure. In fact, the foreign element has not tried its vile schemes this year, being so badly defeated twelve months ago. A reference to this may be briefly given. The Baltimore and Maryland Sabbath has been very strict for many years. Scarcely a city on earth equaled it in this respect, and public and moral sentiment has sustained it. Several schemes were resorted to over a year ago by Germans to have saloons open. One of them was an attempt to enforce the Sunday laws so rigidly as to make them defeat themselves, by prohibiting all sorts of work. No steam-boats of any kind were permitted to leave on Sunday, except they carried the U. S. mail. Things became rigid, and those infidels who styled themselves the "Law and Rights Society," after fighting a battle in false colors, were defeated, and the Legislature made no concessions to them. This summer everything has gone on quietly and harmoniously.

Several camp-meetings have been held within the bounds of this State, and while the preaching was good, very few conversions are reported compared with former years. Still no good man considers these meetings failures. Protracted meetings always set in here in the fall, and often last until Conference, which meets in March. Already several meetings are in progress in this city. In fact, it is a custom here for every church to hold a protracted meeting, and the minister who neglects it, or is not successful in the effort, may prepare for the results. The minister in greatest demand here, are those who can have the best revivals and report the most conversions, although there is afterwards a great falling off of professors.

Speaking upon this subject suggests to my mind the revivalist, Rev. Thomas Harrison, and the recent criticisms upon his modes. Let me tell the many readers of the HERALD that it was in this city Mr. Harrison began his labors as an evangelist four years ago, and here he labored more than in any other places. In fact, it was while laboring here with such success, apart from his peculiar manner, that he became properly known to the country—even to his own city, Boston. Let me add, that while here, of the hundreds who professed religion, some of them are burning and shining lights to-day. It would name one Quaker lady, of the highest mental and social accomplishments, who was led to Christ by Mr. Harrison, and is now a leading Methodist. She had been raised a Hicksite Quaker, and the change is wonderful. If our young brother had only that one star instead of hundreds, it would be worth a life of labor and toil. I could give many other illustrations of his success here and in other places.

Baltimore is busy preparing for its great celebration, and the papers are all engrossed with the subject. LEX. Sept., 1880.

Our Book Table.

The many readers of the first three volumes of the *History of the English People*, by John Richard Green, M. A., will welcome the issue, from the press of Harper & Brothers, of the fourth and concluding volume. About one-half of the volume is devoted to the consideration of the English Revolution, the period between 1683 and 1760, and half of the remainder, which is particularly interesting, to modern England, embracing the period from 1760 to 1815. It has, also, what is very noteworthy, a full index, filling over one hundred pages in double columns. This work, as is well understood and appreciated, is not the history chiefly of the fortunes of the reigning families, or of the national wars in preservation of the balance of power on the continent, but of the civil, social and religious progress of the people. It gives ample space to the great religious revival of the eighteenth century, and alludes, in the admirable summary of the characteristics of the England of the close of the last century and the opening of the present, to the more remote influences of that great spiritual renaissance. Altogether it is far the best work to place in the hands of one who desires, within reasonable limits, to secure a clear idea of the flow of English civilization from its original springs to the present hour. For sale in Boston by A. Williams & Co.

GREEK MYTHOLOGY SYSTEMATIZED, by S. A. Seal. Philadelphia: Porter & Coates. 12mo, 397 pp. This volume is handsomely published and well illustrated. It is an attempt to arrange scientifically an outline for the study and understanding of the Greek mythology and its significance. Instead of presenting the ancient mythical stories which give a charm of romance to the study, but destroy any moral significance, the author has sought to present the germ idea of them, and so arrange the whole that a student can comprehend the system as an organized form of human belief. While it is not as attractive a book for general reading as the "Fables of Mythology," it is certainly a more comprehensive and satisfactory text-book in the hands of a skillful teacher.

All who have read the admirable work of Rev. John Reid, entitled "Voices of the Soul Answered in God," will be ready to welcome his new work, just issued from the press of Robert Carter & Brothers, entitled, *Christ and His Religion*. It is a 12mo of 331 pages, and is written in the same elevated style, with the delightful spiritual flavor of the former work. He presents Christ as the soul's ideal excellence. He must be a divine or an impostor. He pictures the birth of the religion of Christ in the soul, and distinguishes between it and morality. He presents the ethics of the Christian religion, the nature of its worship, and the human occasions of the falling away from the divine standard of Christianity. He gives the law of progress, its advanced phases, and the blessedness flowing from it. This

epitome of its contents will suggest the richness of the line of thought, and its execution is equal to the promise of the table of contents.

A second edition having been called for of the *INDIRECT TESTIMONY TO THE HISTORY OF THE GENUINENESS OF THE MESSIAH*, by Prof. Frederic Hildebrand, the author has carefully revised the work and made very considerable additions. The volume has gathered, from laborious research, a large amount of collateral testimony vindicating the evangelical records of Jesus Christ, and exhibiting the convincing external proofs of the genuineness of the early Christian authorship. It is an excellent form of apology, and very convincing in its character.

In John Morley's series of *ESSAYS ON MEN OF LETTERS*, published by Harper & Brothers, we have Byron, by John Nichol. This volume gives nothing but in its sketch of the poet's life, but presents an interesting and well-organized outline of the chief incidents recorded by previous biographers. It is faithful, but somewhat apologetic of the various moral delinquencies of its subject, presenting in its least offensive form the circumstances of his separation from his wife and his free and easy associations with the ladies whose names, not to their honor or his own, were familiarly associated with his life. The critique upon his works is forcible and clear, and the book is as full and satisfactory a life of Byron as the present and coming generations will desire.

From the same house, in their *FRANKLIN SQUARE LIBRARY*, we have "Up by the Sea," by Sir Samuel W. Baker, author of "Ismaïla;" "Lord Bradbury," by Amelia B. Edwards; "A Lady Holland," by Lady Holland.

THE CHEVALIER'S DAUGHTER, being one of the Stanton Corbet Chronicles, by Lucy Ellen Guernsey. 12mo, pp. 150. New York: Thomas Whitaker. For sale in Boston by Estes & Lauriat. This is a modern familiar historical novel. A well-mannered and interesting story, it illustrates the social life and persecution of the French Protestants in the close of the seventeenth century, the flight to England, and the natural formation of a well-constituted young girl. After many and exciting scenes, she falls, strangely enough, into the arms of her chosen husband in Boston harbor. The story is well told, and is a good illustration of the times which are portrayed.

In the portable SWEDENBORG LIBRARY, now in publication in a neat form by E. Claxton & Co., Philadelphia, under the editorial supervision of Rev. B. F. Barrett, the sixth volume has been issued. This contains, in a compendious form, the views of the founder of the New Swedenborgian doctrine of Swedenborg, Repentance, Reformation and Regeneration. The chapters on the last three show how divergent Swedenborgianism is from orthodox Christianity. The new doctrine, its means, its fruits, and its elements, seem very different from the Gospel according to St. John and the instructions of our pulpit. While we should accept the doctrine of free will, we should not think of finding a symbol and proof of it in the tree of knowledge of good and evil. These neat little volumes are handy as books of reference, stating clearly, and in unobscured form, the fundamental religious opinions of the disciples of the New Church.

D. Appleton & Co. issue, in their Handy-Volume Series, THE FORTNIGHT, by Berthold Auerbach—a quiet and delightful story of northern country life, leaving the reader at its close with a pleasant feeling of general satisfaction at the outcome of the simple, domestic and social history of the family.

The melodies used in the "Chalk Evangelist," Rev. A. A. Waite, compiled by E. McLaughlin, and entitled NOTES OF GLAD THINGS, are published by E. P. Magee, 67 Broadway Street, Boston. It seems to be a good collection of standard and familiar prayer-meeting hymns and tunes.

D. Lothrop & Co. issue a very neatly published quarto, with thirty pictures and as many ruled blank pages, on which to write stories illustrating the pictures. It is entitled, NEW YORK'S STORY SERIES. The publishers, in addition, offer three money prizes for the best complete set of illustrated stories, to be sent to them by July 1, 1881. We advise our readers to send us one of the books and try for the prizes.

QUEER PETS AT MARCY'S, by Otis Thompson. Quarto, 32 pp., with 100 illustrations, price \$2.50. New York: E. P. Dutton & Co. This is a charming book, every way, for young people. It is elegantly published, with very fine illustrations, and contains a large number of amusing and interesting stories about various domesticated wild animals. It is one of the best, as it is one of the handsomest, of holiday gifts for little people. Some of the stories are well known, as the tales of the Gulliver; but we suppose we must accept them all as actual facts, just a little dressed up.

From the same house we have, BILLY'S SONGS; A Collection of Ballads, Lyrics, by W. M. L. D. J. L. Hamilton and others, with illustrations by Miss L. B. Humphrey. Price 1.50. This elegantly-published volume gathers into a grateful manual for medical students, and contains a large number of reading material, and is a most useful and interesting volume. This volume will form a favorite gift-book for the season, while it is of perennial value.

Harper & Brothers issue from their publishing house two new text-books—A NEW SCHOOL PHYSIOLOGY, by E. P. Dutton & Co., and A NEW SCHOOL ANATOMY, by E. P. Dutton & Co. These two books are published with the beauty of the mechanical execution of this book. It seems very well arranged and condensed, presenting the most important points of the subject in a clear and satisfactory manner. Our educators should examine it. MONTS OF TEACHING, by John Swett, of the San Francisco Girls' High School. This is a book for normal schools, and for the teachers of the common schools. It gives excellent suggestions and illustrations as to the discipline of a school and the modes of teaching the different branches to the different ages. It is a very practical and useful treatise.

In the series of American Health Primers, published by Presley Blakiston, Philadelphia, we have SCHOOL AND HOUSEHOLD HYGIENE, by D. F. Lincoln. This subject has attracted much of late attention throughout the country of late years. Many cities have a medical visitor to attend to the hygiene of schools. In this handy little manual, the whole subject is carefully considered, and practical suggestions are made. The treatise is broadened to embrace the education of working men and women, and their different employments. It is an excellent one, and should be widely circulated and read. Price 50 cents.

Three of Mrs. Walton's pleasant and pious stories, published by Robert Carter & Brothers, are bound together in one handsome, elegant volume—CHRISTIE'S OLD ORGANO, SAVED BY AND LITTLE FAITH. Price \$1.00, with nine engravings. The stories are simple and touchingly told.

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ZION'S HERALD.

THURSDAY, OCTOBER 7, 1880.

The political battle, all along the line, increases in earnestness and bitterness, as the decisive hours draw near. Many of the speeches on both sides are able and valuable discussions of great principles underlying the government or relating to its administration, and are accomplishing excellent work in the education of the people; but the majority are declamations, personal denunciations and bitter recriminations. Neither the full limit of the promises of either party, or the prospect of evil in certain contingencies, will be fulfilled. Office makes men careful and conservative when watched by a million of eyes of opposing views. If the question of the subordinate offices to such an amazing extent were not involved in these national elections, there would be much less political enthusiasm, and less danger involved in changes of administration. It is simply appalling to think of the result in Washington that would follow the incoming of a new party. The evil would be equally great in the instance of a change in either of the political divisions. The other questions, not affecting simply individuals, but the national prosperity, honor and righteousness, men must settle honestly with their own consciences. No intelligent citizen in our land of able newspapers can fail to apprehend the vital and sacred interests that are at stake. The business world is sensitive, and the vibrations of the stock barometer show how easily the present revival of trade and confidence may be periled. But beyond all this, the rights of citizens and the duty of the country to every class of them—the question of nationality itself—come up before the conscience and the consciousness of every thinking voter for decision at this time, as he drops his ballot into, what should be always, the sacred box.

The Eastern Question has been sufficiently sensational the past week to divide the interest of the daily press with the impending election. The Sultan, apparently trusting in the hesitation of the united cabinets of Europe, although the combined fleets were rendezvoused near Dulcigno—the seaport town, in Albania, of European Turkey, twelve miles from Scutari, which the treaty of Berlin had given to Montenegro, and to which the Porte had consented—deliberately refused, under the compulsion of the united fleets, to fulfill the agreement, and the Turkish governor made preparations to aid the Albanians in resisting its occupancy by the Montenegrins. There seemed but one course left, and bombardment by the fleet was daily expected. But such a contingency as this, which would be in fact the commencement of a fresh war with Turkey, seemed not contemplated by, at least, some of the Powers. The French admiral, under advisement from the new cabinet, would not write in the attack, and the action of other of the Powers was doubtful. The Sultan himself hesitated at the last moment to precipitate war, and as we go to press, hopes are expressed that the Porte will yet surrender the point, and further pressure from without be rendered unnecessary. But the Sultan has his own more serious troubles. He is liable at any moment to lose his throne and his life at the hands of his infuriated subjects who rebel against the surrender of any portion of the empire. The explosion of the volcano, which will end the Turkish authority in Europe, seems imminent at any moment, and the united action of the great Powers, which have been watching the coming event, is hindered by their jealousies in reference to the division of the spoils. The map of Europe can hardly retain the same boundaries for many months longer; and fortunate will it be if the great nations are not embroiled among themselves in arranging the future alliances of the territory now in dispute.

"Are you willing to die?" inquired one addressing his dying friend. The aged sufferer turned his filmy eyes upon his questioner and said with energy, "Let him be lost to die who is loth to be with Christ." Yet some Christians cling to life with such tenacity as to shrink from death. Good Richard Baxter is somewhat severe on such. He says of them: "As the prince, who would have taken the lame beggar into his coach and he refused, said to him,

"Thou well deservest to stiek in the dirt," so may God say to the refusers of rest, "You well deserve to live in trouble." This is, perhaps, in a measure, unjust to some really good men whose interest in the present life is so deep as to deaden their aspirations after a present heaven. Nevertheless, such men need be slightly suspicious of such an interest in this life as prevents them from heartily saying with Paul, "For me to live is Christ, but to die is gain."

Some time ago, we went into the municipal court in this city, to see what kind of work was done there. In the dock, to be disposed of before any other business was attended to, were more than sixty men and women, young and old, who had been picked up drunk in the streets during the preceding night; and the larger part of this company were persons who were absolutely abandoned to habits of drinking. It mattered not to the most of them how they were dressed, or what they had to eat, or where they were lodged, or what disgraceful conduct they might be guilty of, if they could only get intoxicating drink. The officers of the court told us that this was not an exceptional number of cases, but that, on some days, there were eighty and ninety, and even a hundred, cases of the same character brought in. We were reading a paragraph, the other day, in one of our most respectable papers, which stated that there was a time when the pulpits of New York were filled with a body of brilliant men, such as have never been surpassed in that city of famous preachers. And yet some of the very brightest among them went down into drunkards' graves. Truly, there is no safety for any man but in total abstinence from intoxicating drinks.

FOR WHAT ARE WE PRAYING?

Great emphasis is now given to prayer for the Holy Spirit. Is there union of understanding and desire in these petitions? When discourses are delivered upon this theme, and when bodies of Christians meet together to offer prayer for the presence and blessing of the Comforter, usually the second chapter of Acts is read, giving the wonderful story of the miracle and descent of the Spirit at Pentecost, as embodying the result to be sought in the supplications of the church.

Do not those that thus pray for the blessing of the Holy Spirit conceive of it as a gift relating especially to their personal enjoyment? The great body of Christians live without any abiding persuasion of their filial relation to God. Their experience lacks the inward fruits of the Spirit; it has no positiveness and present conscious peace about it. It is, indeed, a deliberate choice of God; an unwavering determination to sustain His cause among men; an open profession in public worship and at the altar of the Lord's communion of Christian discipleship; but there is little spiritual life and less spiritual enjoyment in it. Christ is received and believed by such an one to be a divine Saviour and his Saviour; but as to His being the chiefest among ten thousand, and dearer to him than the most beloved earthly friend, this is very highly figurative language as expressing his experience. He does his duty, not because he cannot help it—loving to discharge Christ's mission committed to his hands better than to eat or drink—but because he ought to do it, is condemned if he does not, and is sensible of great loss, also, of moral power by neglecting it.

Now this being the case with the body of Christians, and doubtless of not a few Christian ministers, when a meeting is called for prayer for the Holy Spirit, its significance to them is the great personal spiritual blessing which they need. This must overshadow everything besides in their experience. How can they labor for others when this veil is over their own spiritual vision? They find themselves alone challenged by this felt need, which has been kept down in the whirl of daily business and secular enjoyments. The moment they come to their senses, this clamor of the soul for something positive in their own religious experience drowns, for a moment, the appeals of a world unsaved around them. These persons feel that they can neither pray for, nor with, others, or put forth any effectual endeavors in their behalf, until they recover once more the joys of the Christian salvation, and rest consciously upon its healing and inspiring promises. So this is the blessing they need and pray for—the renewing and witnessing power of the Holy Ghost.

But this is not what the apostles prayed for at Pentecost. The inward personal graces of the Holy Spirit, renewing them and awakening within them intense love for their Master, they had already received. Just after His resurrection from the grave, on the evening of the first day of the week, He met them in their assembly room when the doors were shut, and having showed them His hands and His side, "He breathed on them and said unto them, Receive ye the Holy Ghost." On that same day, while He talked with two of the disciples as they walked together and opened up

to them the Scriptures, their hearts were made to burn within them; but this was a very different blessing of the divine Spirit from that bestowed at Pentecost. There is not the slightest reference made on that sublime occasion to the personal enjoyment of those upon whom the Spirit fell. They do not relate their personal experiences. There were no shouts and manifestations of a divine ecstasy. Simply their tongues were unloosed to preach the Gospel, so that every stranger from foreign lands, present at the time, heard himself addressed in his own native language. That was what amazed the beholders. It was not their exaltation of spirit, their irrepressible joy, their triumph, their hymns; but now, "we hear," they said with wondering tones, "every man in our tongue, wherein we were born." Peter's sermon was not eloquent. He did not go beyond himself. It was not like some of the almost inspired addresses we occasionally hear under the excitement of a forest sanctuary and a very responsive audience; it was a plain recital of Old Testament prophecies and their fulfillment in Jesus of Nazareth, the crucified and risen Son of God. But the baptism of the Holy Spirit made every sentence a tongue of fire that thrilled and searched the hearts of all that listened; so that three thousand submitted at once to the claims of the Gospel and experienced its regenerating power.

This is the blessing the ministry and the church need—this divine evangelizing power. The other offices of the Spirit, of course, are necessary, and should not for a day remain unsought; but it is not so much for personal enjoyment and an ecstasy of holy bliss, as power "to speak with tongues"—not unknown tongues which Irving and his followers sought, for these were tongues which were recognized—to preach the Gospel to the people and to every creature as far as we have power, so that it will take effect. For this the Preachers' Meeting does well to set apart a portion of its hours of assembling; only let its object and its nature be clearly apprehended. And all the churches should join with them in the same sublime petition for the fulfillment of the ascending Saviour's promise.

LETTER FROM PHILADELPHIA.

PAN-PRESBYTERIAN COUNCIL.

The assembling of this body of representative men in Philadelphia has been the great event of the time. This meeting had been anticipated since 1877, when the first Council adjourned from Edinburgh, Scotland. The Presbyterian churches had made full provision for the entertainment of its members and the convenience of its meetings. Thirty thousand dollars had been raised to meet the expenses. One feature of expense embraced and provided for, is novel, at least to some: The expenses of the delegates from the foreign churches, from the time they left home until they reached it again, were all paid. The result of this liberal provision was to bring over a larger delegation from Great Britain than might otherwise have come.

The Council was welcomed by a reception given them in the Academy of Fine Arts, on Wednesday evening. It was a very enjoyable social gathering, at which Gov. Hoyt, of the State, and Mayor Stockley, welcomed the distinguished visitors to the hospitalities and the freedom of the city.

The formal opening of the Council took place in the Academy of Music at 11 o'clock on Thursday. This building has the largest seating capacity of any in the city. Long before the hour of meeting crowds were seen gathering on Broad Street, in the vicinity of that building, the doors not being opened. When at length they were opened, there was a rush made for them that was almost crushing. It was a novel thing to see said old Presbyterians, noted for their order and propriety, rushing to get the best seats. Women were lifted from their feet and borne along by the pressure around them. Men were jammed against the wall, and for a moment or two seemed to be impaled there, unable to move. When at length they did move, it was by the irresistible pressure around them.

The delegates to the Council, and the Presbyterian ministers visiting it, were gathered at Dr. Chambers' church, about two squares away. They marched over to the Academy in procession. As they filed into the hall, two and two, they presented a striking appearance. There were more gray and bald heads than we have seen together in a long time. When they had taken their seats a most impressive scene was presented to the view. The vast building was filled from pit to dome, representing the intelligence and piety of Philadelphia Presbyterians.

The personnel of the body was marked by intelligence, wisdom and piety. It is doubtful if there ever has been a body of so great learning convened in this country. Dr. Philip Schaff, the great historian, Principal Cairns, D. D., Principal Robert Rainy, and Principal Wm. G. Blaikie, D. D., LL. D., of Edinburgh, Professor Bruce, D. D., of Glasgow, Dr. S. I. Prime and John Hall, D. D., of New York, Abraham H. Van Nest, D. D., W. Ormiston, D. D., Dr. Lang, of Glasgow, and many other such men are in the Council.

The composition of the Council is made up of the representatives of the Church in four grand divisions. The

first division embraces the churches of Continental Europe, including Austria, Belgium, France, Germany, Italy, Netherlands, Spain, Switzerland. They have twelve delegates. The second division embraces the churches of England, Scotland, Ireland and Wales. In this division several branches of the Presbyterian Church and the Calvinistic Methodist Church of Wales are represented by sixty-eight delegates. The third division includes the United States. In this division are embraced "The Presbyterian Church in the United States of America," "Reformed Church in America," "Reformed Church in the United States of North America," "United Presbyterian Church of North America," "Welsh Calvinistic Methodist (or Presbyterian) Church," "Associate Reformed Synod of the South," "General Synod of the Reformed Presbyterian Church," "Synod of the Reformed Presbyterian Church in America," "These several divisions of the family are represented by one hundred and thirty-one delegates, clerical and lay, among whom are found some of the strongest men of the pulpits, the bench and the bar of this country, and many of them known to the community at large. The fourth division embraces the British Colonies and Dependencies. It includes churches in Canada, Cape of Good Hope, Ceylon, Eastern Australia, Natal, New Hebrides, New South Wales, New Zealand, Orange Free State, Otago and South Land, Queensland, South Australia, Tasmania, formerly Van Diemen's land, and Victoria. These have, in all, thirty representatives on the floor of the Council. This makes a body of two hundred and forty-one. Beside these there are thirty-nine gentlemen who have no commission as representatives, who have been invited to read papers before the Council, and who, by vote of the same, have been constituted members. Thirty of these are present. This swells the number to two hundred and seventy-one.

There are two or more branches of Presbyterianism here asking admission into this alliance. The Cumberland Presbyterian and the Covenant Reformed Presbyterian Church in Philadelphia are of these; but so far they apply in vain. They have their delegates here, who have been patiently waiting all the week for admission, and they have been put off from day to day. "Why do you object to the admission of the Cumberland Presbyterian Church?" was asked to-day. "Its creed is Arminian!" was the reply. The same gentleman said, "I have no doubt if they were called upon to elect their form, at this day, they would adopt the Westminster Catechism." Of course there would be no difficulty in its admission if they should do so.

The opening sermon was delivered by Rev. W. M. Paxton, D. D., of New York. He stood in the place of three celebrated men who had each been selected to do the service he was now called to perform. Rev. Dr. Beadle, of Philadelphia, had been originally appointed to this duty, but was taken from the board to reward soon after. Rev. Dr. H. A. Boardman was appointed to take his place, and by a providence mysterious and inscrutable, he too died soon after, having filled a pastorate in forty years, mostly in one church in Philadelphia. The committee then selected Rev. Dr. Wm. Adams, so long and favorably known as the pastor of the Brick Church, afterward at Madison Avenue, and latterly president of the Union Theological Seminary, New York city. Strange to say, scarcely was he designated for this work, than he was taken down with disease, and in a few weeks the Master called him. Who should take his place, was a question now confronting the committee. The time was short. There seemed to be almost a fatality attending the place. After careful consideration, they fixed on Rev. Wm. M. Paxton, D. D., of New York. He consented to the arrangement, and the sequel proved the wisdom of the selection. The sermon was founded upon words recorded in Matt. 4: 18: "And I say unto you that many shall come from the East and the West, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven."

A synopsis of the sermon cannot well be given in this report. It was appropriate to the occasion, which, the speaker said, was a fulfilling in part of the prediction contained in the text. It was a consistent exhibition of the Presbyterian faith, worship and forms, as one of the means by which a world is to be brought to Christ. The conclusion was an exhortation to the church to stand fast in the spirit of testimony for Christ—which had ever been one of its characteristics—of Christian liberty and catholicity; then to catch the spirit of missions and work on in the grand purpose of subduing the world to Christ. The Doctor claimed that instead of innovation and change, new measures and Holy Spirit would give progress and success. He then referred to the cloud that overhangs the Council caused by the death of the three able and noted men already spoken of, and closed with a beautiful tribute of honor and affection to their memory. It was a sublime, eloquent and powerful discourse, delivered without manuscript or notes, and raised a tide of fervor at times almost Methodist.

At 3 o'clock the Council met in Agricultural Hall—the Academy being pre-empted. It is not nearly as large, comfortable or pleasant a building, and its acoustic properties are execrable. But it was the best that could be secured at the time, and the committee had done their best to make it convenient. On entering it, the eyes were arrested by whole volumes of ecclesiastical history spread out in grand oblique lessons upon the walls. They are covered with many brightly-colored devices, while the proscenium is gay with the emblems of the Westminster Assembly, intermingled with the symbols of the State of Pennsylvania and the city of Philadelphia. Each space

between the windows is covered with paintings, shields and mottoes, representing the character of the Reformed Churches of the different epochs and lands indicated. There are also very impressive figures interspersed among the heraldic symbols of different lands. Ireland has the following among its illustrations: "Ireland's Primitive Presbytery, 365 churches, 365 Bishops, 3,000 elders." Then there are the names of places famous in Irish history as the scenes of struggle for the ascendancy of truth, as, "Siege of Derry, 1689; Battle of the Boyne, 1690; William III of glorious memory." "The column of 1563 reads: '100,000 martyrs, A. D. 1563, 1573.' What a startling motto is this! How it strikes the eye and thrills the soul as we look upon it! Of France it is said: '70,000 Huguenot martyrs, St. Bartholomew's day, A. D. 1572; 500,000 exiles, A. D. 1685.' There are also names of leading men and women in the church. The history of Italy is read in the following sentences: "Vandios, Waldenses, Apostolic Church, Waldo, A. D. 1190; Henry Armond, Labilvielle, A. D. 1659; Felix Neff, A. D. 1824."

"Italy, the Israel of the Alps. The slaughtered saints whose bones lie scattered on the Alpine mountains cold. Even them who kept thy truths so pure of old."

Thus every country in which the church has struggled for the truth, suffered and died in its defense, and furnished a long list of victims to the spirit of intolerance and persecution, affords a page full of thrilling interest and most impressive significance. One feels almost as if standing in the presence of antiquity here, witnessing scenes that marked the most wonderful period of the world's history. It requires no very strong imagination to almost see the noble army of martyrs who marched on at the mandate of truth to the stake or the scaffold.

As this history has been made mostly by the Reformed churches, it gives age and venerability to the organizations that have gone forth from it under different local names to defend the truth and fight the devil. Not only with inkstand, as Luther did, but with pen and tongue, but with a heroic devotion of personal effort and unflinching courage that made them the victims of the sword, which they could not use in return, Presbyterianism has ever been the aid, if not the origin, of civil and religious freedom. Indeed, it may be questioned if there ever would have been religious freedom but for the Reformation. Luther sounded the key-note when he declared independence of the Pope. Its echo ringing down the years has struck the chords of human desire, and forth has sprung the glorious form of Liberty.

W. H. P.

Editorial Items.

Mr. H. V. Redfield has issued, through the press of Lippincott & Co., a remarkable little volume, entitled "Homicide, North and South." It is not a campaign document. It is not intended to bear with any special force upon any portion of the land, but is an honest and painstaking effort to consider the facts and their causes relating to the violent taking of human life. There is one difficulty that occurs in securing definite statistics. At the South, scores of homicides fall of obtaining public notice through the press, while at the North no act of violence is unheeded. With this fact in mind, Mr. Redfield shows that, since the war, their own papers at the South disclose the records of forty thousand murders. In Texas alone, seven thousand murdered men have found a record. These murders are not chiefly in cities, as at the North, where a vicious population collects and fester, but in rural and agricultural communities. The author shows that the Southern States have from three to twelve times as many murders as the Northern States of the same size. If Massachusetts had kept pace, in 1877 and 1878, with South Carolina, she would have had two hundred victims of violence have buried. It is a singular fact that the only form of murder which is rare—one that is always sure to bring down upon it condign punishment—is the murder of a white man by a black man. In North Carolina, in 1877 and 1878, 366 persons met a violent death. In the same years in Massachusetts, with its manufacturing towns full of uneducated foreigners, there were but 40. Texas and Kentucky show a worse record than South Carolina. Of Kentucky, the writer says, "the condition is so deplorable that often in sixty days there are more murders and manslaughters in the State than in all of the six New England States in one year, with four millions population." Texas had 401 murders and 148 severely wounded persons in 1875. It is another very singular fact, brought out by Mr. Redfield, that in the tiers of States settled partly from New England and partly from the South, almost the same relation as to homicides exists between the Southern and Northern settlements as between the Northern and Southern States. Mr. Redfield makes the startling assertion that "the number of homicides in the Southern States is proportionately greater than in any country on earth, the population of which is rated as civilized." These, and other facts with which this remarkable volume is filled, are certainly suggestive and worthy of Christian consideration, both at the North and at the South. These murders are far from being only the shooting of blacks by the whites; two-thirds are the shooting of white men by their own color. There are radical reasons for all this. The church, the school, the press, have much to do to relieve these States from a barbarism that is only second to slavery, and was, doubtless, largely occasioned by it.

A few days since, a literary lady, who is greatly interested in all forms of industry open to her sex, inquired of us in reference to the bank conducted in Boston by ladies solely, for the benefit

of those that are unmarried—maids and widows. We had not heard of it, although six months ago, its seeming voice in reference to it. But the next day after the inquiry, the *Advertiser* was out with a preliminary exposure of the very transparent fraud upon which it is based, and has followed up its work until the authorities of the city have moved in the matter. This bank, conducted by a woman, advertised in a quiet way to pay eight per cent. a month upon deposits—ninety-six per cent. a year. Only sums not less than two hundred or more than a thousand dollars could be received from one person. Without doubt there have been many depositors. The women prided themselves upon not seeking the advice of their masculine friends. These unhappy persons, in their estimation, conducted banks and business so badly that their opinion was of little service; so the women poured in the money freely, receiving, if they wished it, their exorbitant monthly interest. While money was freely paid in, this could be readily done. The pretense has been that funds had been lent the bank to enable it to be a charitable institution, thus to aid working women. But the bubble has burst. The leading woman in the concern has been found to be an infamous character with a sad record. She has purchased for herself, and furnished, a fifty-thousand-dollar house, but where any deposits have been invested to secure returns from them, is not known. A panic is now driving the unfortunate depositors to the counters of the bank, and its ability to pay will soon be exhausted. Moral—It is judicious sometimes to take the advice of one of the male persuasion in questions of money investment, even though this advice is not always infallible.

It was a happy thought suggested by Dr. N. G. Clark, of the American Board, in his every day admirable address, on missionary day, at the late New England Assembly, at Lake View. Said the Doctor, in substance: On rising from a sick bed in Damascus, and strolling out into the street, and looking into the bright and interesting faces of the children at play there, I could not but ask myself the question, Why is it that this Oriental beauty is so evanescent—that it so prematurely fades away? Why is it that, whatever the promise of childhood in this regard, ere the brightest of these Orientals reach maturity, the eye has become lustreless, save as it gleams with the fierceness of anger, and the face lacks that expression of intelligence that underlies all true, enduring beauty? And it straightway occurred to me that it was because of the want of thought—of high intellectual activity; not so much the want of culture of the sort as of a knowledge of the truth—of those grand Christian truths that constitute the common heritage of all the great Western nations. Let the minds of these Orientals come to be informed and quickened, and hence their souls brightened, with such grand, uplifting ideas as God, immortality, responsibility, judgment and salvation, and you shall see a corresponding improvement in their very looks. These grand inspiring truths entering, from our very birth, into the ever-enlarging stature of our souls, are naturally calculated to clothe the human countenance with a dignity and beauty not of earth.

"A map of honor, loyalty and truth."

What, then, according to the Secretary, the teeming populations of heathenism need in order to their present, as well as future, their temporal as well as spiritual, their personal, even, as well as immortal, improvement, is to be stimulated with Christian thought, to be enlightened with Bible ideas, fired and roused with gospel motives and principles. Let them be thus brought to realize their dignity, as also their responsibility, as human beings; let them wake to a sense of the fact that there is something to live for—that life is, indeed, worth living; that there is scope, in their case, for hope and faith and thought—and this higher soul-activity will inevitably place its ennobling and ineffaceable stamp upon their features—upon the whole man, in fact—as well as the believer, Oriental, as well as Occidental, with at least a measure of "the beauty of holiness."

Hon. Robert C. Winthrop seems suddenly to have awakened from a slumber. The occasion was the finding of his name, one morning, among the vice-presidents of a Democratic mass meeting. The name was used without his consent, but he does not seriously object to the liberty taken with it. He wishes to keep out of an active participation in party politics, holding himself independent and voting as he pleases, which is all right enough. But the reasons he gives are simply amazing. Politics are, he thinks, a solid North and a solid South; and he apparently sees no moral or national difference between the two. How can he call the North solid, when it is actively divided between three national parties, and every citizen has his unobstructed vote? How can he consider the two of the same character, when one is confessedly secured by falsifying the vote? But his most astonishing intimation is that a solid North brought on the civil war. Mr. Winthrop must have had a Van Winkle nap ever since 1860; for was just what Northern conservatives said in those days. The opinions of most persons at the North, who were suddenly and violently awakened by the canonading of Sumter, were effectually changed. It is wonderful how soundly some persons can sleep in a thunder storm!

Rev. Dr. Ryle, who was lately made, under the administration of Lord Beaconsfield, Bishop of Liverpool, is an eminently scholarly and devout divine, is well known for his exegetical works, and is an honor to the office of which he

was every way worthy. He offers, however, to his elevation to this high position, two serious obstacles in the estimation of High Churchmen. He does not believe in the priesthood of the tions are all forever fulfilled and exhausted by the great High Priest, who has once offered Himself as the perfect and final sacrifice; and besides this he has been married the third time, his preceding excellent wives having been removed by death. High Churchmen read literally, and with a forced interpretation, the direction of the Apostle—"a bishop must be the husband of one wife." Mr. Ryle had a friend, heretofore a Baptist, but desiring to enter the Episcopal Church, who sought ordination, but Mr. Kingsford had serious doubts for the above-mentioned reasons, of the right or ability of Bishop Ryle to ordain a priest. He wrote, in his trouble, to Dr. Lee of Lambeth; but he is only added to his misgivings. He states, in reply to the letter, in the gravest manner, that he cannot conceive of a priesthood can either receive it or confer it on others. He thought the tower clerk or cleric of Liverpool could perform the service and convey the grace as well as the present bishop of the diocese. The vital succession, in the estimation of these men, seems to be seriously threatened, and no one knows what terrible consequences may ensue to Church and State on its account! The holiness and spiritual fitness of the excellent Bishop are of little moment compared with this ritualistic irregularity. "Mint and cummin" are of infinitely greater import than learning and devotion.

We trust our readers will not forget the earnest appeal of Dr. Butler for assistance to secure a stereopticon for Bro. Craver in Mexico. It will greatly aid him in his evangelical work, with its Scripture slides. The idea of such an aid in reaching the ignorant and long-neglected people of the neighboring republic, seems very funny to the editor of the *Catholic Review*. He proposes, in his amusing comments, that we should leave out the moral part of our paper, and make it purely a comic sheet; which the *Interior*, of Chicago, effectively responds, by remarking that if the *Review* would occasionally introduce moral articles into its editorial columns it would seem funny enough. Mr. Prang has generously donated a good collection of chromo lithographs to Bro. Craver for the schools and homes of his interesting field. These are silent but very powerful teachers and preachers. The plan of preaching with these excellent Biblical illustrations has been very successfully used by Bro. Parker in India. It will be equally effectual in Mexico.

Gen. Grant has the power, with the reputation of being a very poor public speaker, of uttering the clearest, strongest and most pertinent thoughts in the fewest words. No Republican speech of the whole campaign, thus far, has the weight, the convincing logic, the fairness, and the persuasive power of the short introductory address which he delivered, as presiding officer of a great mass meeting held last week in Warren, Ohio. Li Hung Chang, the Chinese Prime Minister, expressed his wonder, in rather an abrupt way, to the new American Minister Angell, at Pekin, some time since, that Gen. Grant was not nominated again for the presidential chair. The minister had considerable difficulty in making an explanation, which failed to convince the long-headed, as well as long-tongued, Oriental. "Grant advised me well," said the Chinese premier, "and thoroughly appreciated all the delicacies and intricacies of our position." The inference was inevitable in his mind as to his adaptation to the highest seat in the nation here. Others of his own countrymen have had the same impression.

Some persons become impatient at the constant reference to the evils of intemperance, as if it were an impertinence. They do not see any occasion to be forever harping upon the theme. They do not see or feel any of the horrors of the alcoholic appetite; but happy, indeed, is that family that has not a skeleton of this description within its circle! We noticed, last week, that a member of the Executive Council of the State during Governor Talbot's administration (this man the only Democratic member) was brought before the Municipal Court as a common drunkard. We have seen within a few days a remarkably capable and accomplished bank officer falling from a high position on account of his late appetite. We have seen of this fate how the son of a highly-esteemed clergyman has brought down the head of his father with sorrow to the grave, and made himself a wretched wreck and entailed upon his family unutterable grief. These are only representative cases, not, by any means, the most serious that are daily occurring. And this work of railing against and destroying the peace of families is actually licensed by the State! "God save the Commonwealth of Massachusetts!"

The papers quite widely announced that Dr. McKean, presiding elder of the Troy Conference, had refused to marry a Methodist minister who had been divorced from a former wife, or to appoint him to Fort Edward, as a successor to Rev. Mr. Foster, now in Lowell. The facts in the case, as presented by Prof. M. W. Van Demburg, are quite different from the newspaper statements. The wife of the minister obtained a divorce from him in the State of Illinois where they had been married, and then she married again. Under these circumstances, the friends of the minister (as his moral character had not been involved) held that he was released from all relations to his former wife, both by human and divine law.

He therefore married again. Dr. McKean did appoint him to the church, and the people are well satisfied with the arrangement.

Immense wealth, while the envy of those who do not have it, affords little comfort usually to its possessor. A lively correspondent of a Philadelphia paper gives a graphic description of a visit with John W. Mackay, who is supposed to be the richest man on the Pacific coast. He told his guest, as they were going over one of his mines, with millions of dollars in sight in the green ore around them, that the happiest hours of his life were when he was earning his six or eight dollars a day working with his pick at the opening of the lode. Mr. Mackay, who gave his valuable home at Jamaica Plain to Harvard College, once told us that he was never happier than when he commenced, with the combined capital of himself and wife, amounting to half a dollar, his life as a trader. Mr. Mackay's wife and children, of whom he is fond, remain in Paris, the former astonishing the society in which she moves, without probably awakening their respect, by the unutilized lavishness of her outlays. Mr. Mackay often visits them, but does not enjoy, and cannot endure, that style of life. He becomes sick, and has to return to the rough work of his mine to obtain physical tone again. Wealth only blesses when it is wisely distributed as rapidly as it flows in.

The statements in some of the daily papers that Dr. Stevens was the pastor of a Congregational church in Geneva, Switzerland, have occasioned some misunderstanding. Of course, Dr. Stevens has not changed his ecclesiastical relations. He is still a supernumerary member of the New York East Conference. The church where he preaches is the only English-speaking religious service in Geneva. It is an independent body, made up of representatives of different churches and sustained by temporary residents. Dr. Bacon, now of Norwich, Conn., was the predecessor of Dr. Stevens. The latter was living in Geneva when Dr. Bacon left, and was requested to fill the pulpit.

We have received a copy of the Eighty-ninth Annual Report of the British Baptist Missionary Society. It makes a stout octavo pamphlet of over two hundred and fifty pages. The gross receipts for the year were over \$250,000, exceeding the previous year by more than \$20,000. Very full and interesting accounts are given of all the mission stations under the care of the Society, all the quarters of the globe. Under charge there are 407 stations, 68 missionaries, 57 pastors of self-supporting churches, 241 evangelists; 2,181 were baptized during the year; there are 33,850 church members in mission stations, 5,141 day scholars, and 4,346 Sunday-school scholars. The volume is full of interest and inspiration.

Our country neighbors, of the Springfield Republican, are as bright and bitter as ever. Their columns, like rare fruit, always have a well-recognized flavor. What they do not get of news into their lively sheet may safely be overlooked by the average reader. They have a decided opinion of their own, and are not noted for their modesty in the utterance of it. They speak out in meeting, in season and out of season, without much regard to the sensibilities of nervous persons. This notice is entirely gratuitous and unprejudiced, as we receive no compensation, except in kind, for the advertisement in another column.

Rev. Charles G. Ames announces rather abruptly in the last Christian Register his resignation of its editorship. Mr. Ames has been an able, good-tempered and diligent conductor of this organ of the Unitarian body. He followed one of the best editors they ever had—Thomas J. Mumford; and to have kept by the standard of the paper for three years is no ordinary evidence of ability. We have often disagreed with the doctrine of the editorials, rarely with their spirit.

Macmillan & Co., publishers, of London and New York, have issued, in a broad octavo pamphlet, a full list of the large library of valuable books published by the firm. It has also an index greatly facilitating its consultation. Copies can be obtained at the New York office, 22 Bond St. It embraces, also, the publications of the Oxford Clarendon press, and the Cambridge University press, of which they are agents.

We have received from the printers, Tolman & White, Boston, a copy of the pamphlet giving the officers and by-laws of the "National Association for the Protection of the Insane and the Prevention of Insanity." It contains, also, the admirable paper of Dr. Geo. M. Beard, read at the Conference of Churches in Cleveland, upon the need of such a society, and papers by Dr. J. C. Shaw and E. C. Seguin upon different aspects of the same subject. The pamphlet is full of valuable suggestions on this important theme. Dr. H. B. Wilbur, of Syracuse, is president of the society, and Dr. Allen, of Lowell, vice-president.

The Universalists of the State held their annual convention last week at Cambridge. The services were largely devoted to the discussion of denominational interests, their home missions and their two educational institutions—Tufts College and Dean Seminary. They passed, by a large majority of votes, after a warm discussion, the following excellent resolution:—

Resolved, That this convention memorialize the general convention at its next annual meeting, asking it to refuse beneficiary schools who make use of tobacco, being such practice by any one to be incompatible with the highest Christian service.

Will our ministers please to bear in mind that this is the last opportunity to secure the whole three months gratuitously until January for new subscribers for the HERALD. A subscription now carries the date to Jan. 1, 1882. Many of the brethren have sent in large lists. If all should follow their example, the books of ZION'S HERALD will contain many more names than they ever recorded before. Let us have one more general and earnest rally!

Of the use of the M. E. Church of Saratoga for the late Unitarian Convention, a writer in the Advance (Congregationalist) says:—

"Some are asking, 'Are our Methodist brethren consistent in allowing their house to be used for the advocacy of a Christless theology?' Perhaps they are not. They may, however, not be consistent, yet may be Christian, in so doing. It is certainly better to err on the side of generous liberality, than on the side of persecuting bigotry."

We have seen a very impressive circular sent out by Rev. Albert Gould among his people, calling their attention to the protracted religious services proposed to be held among themselves, and calling upon them to enter personally, earnestly and devotedly, into the work of sustaining them and making them profitable. It is an excellent idea, and worthy of imitation.

A daughter of one of the late members of the New England Conference—the father now among the blessed on high—a good scholar in French and German, and an amiable young lady, will be glad to give instruction in a family this winter, in this vicinity, for her board. Her address can be obtained at this office.

A. Craig & Co., publishers, Chicago, have now in press, and will issue immediately, a work entitled, "The Priest, the Woman, and the Confessional," by the venerable Father Chiniquy, who for thirty years was a priest in the Church of Rome. It will be a work of remarkable interest.

Bishop Peck writes through our columns to all the ministers: "Brother Pastor: Have you taken the collection yet for the Metropolitan M. E. Church? If not, let us entreat you to do it at once and forward the amount to the Book Agents at New York or Cincinnati. The case is very urgent."

Rev. Henry Lummis will give a concluding paper upon the laws and limits of probation, at the Preachers' Meeting, next Monday. He will respond in this paper to the various criticisms upon his first paper.

The Ohio Wesleyan University, Delaware, Ohio, has matriculated over two hundred new students this fall, and has in actual attendance this term, pursuing its several literary courses, about five hundred students.

Be sure and keep Thursday evening, Oct. 21, disengaged, so as to be able to attend the Methodist reunion at Bromfield Street Church, held under the auspices of the W. F. M. Society. It will be a delightful occasion.

Notes from the Churches.

MASSACHUSETTS.

NEW ENGLAND CONFERENCE.

Boston Preachers' Meeting.—On Oct. 4, 1880, the following resolutions were unanimously passed by the Preachers' Meeting:—

Resolved, 1. That we, the members of the Boston Preachers' Meeting, do hereby solemnly covenant with each other and with God that for three months, commencing with the third Monday of October, we will devote one half-hour or more, commencing at 12 o'clock, to prayer and supplication for the outpouring of the Holy Spirit and the revival of the work of God in connection with the M. E. churches of Boston and its vicinity.

2. That we call upon our people to unite with us in this service of prayer, that wherever they are at the appointed hour, they may lift their hearts to God in earnest supplication for the spiritual blessings we as churches so greatly need.

Mr. Forbes, a native of Rome, delivered an interesting address respecting the recent excavations that have been made in the "Imperial City," for which the hearty thanks of the meeting were extended to him.

Wethersham.—Mrs. Dr. Steele was thrown from a carriage while on her way to a temperance gathering, Sept. 26, and received severe but not dangerous injuries. Her many friends will be glad to know that she is rapidly recovering.

Springfield District.—The District Methodist, published by Dr. D. H. Ely, presiding elder of the Springfield district, among many valuable items of church interest, reports that the newly-purchased M. E. church at South Hadley Falls has been entirely renovated and reopened, making one of the most complete and desirable properties for church work in western Massachusetts; that the enterprising society at Charlestown have recently built one of the pleasantest parsonages on the Springfield district; and that under the efficient labors of Rev. L. White, pastor of the West Parish M. E. Church in Westfield, a large and growing congregation has been gathered at Granville Clermont, a Sunday-school organized, and a class-meeting established, half of the class being young converts.

Eleven persons were baptized by the elder, and twelve received into full membership at his second quarterly visit to Savoy Circuit. At North Prescott three were baptized respectively, and twelve received into full membership. At Ludlow twelve were received into full membership, nineteen at Warren, seven at Ware, and eleven at State Street Church, Springfield.

At Pelham and East Longmeadow the M. E. churches are undergoing needed repairs. The improvements at East Longmeadow are very extensive, including the entire remodeling of the inside of the church, with new plastering, frescoing, pews, galleries, etc., and the painting of the entire church.

Dr. Ely is indefatigable in his labors, greatly loved and honored by the churches, and doing a grand work for Methodism in western Massachusetts. His labors in special tabernacle services at Chester and Granville Corners were signally owned by God in the conversion of souls and the spiritual quickening of believers, while his management of the camp-meeting services at Northampton contributed largely to the financial and spiritual success of that great gathering. His

quarterly visits to the societies are greatly enjoyed by the pastors and churches.

Greenfield.—The fruit, or harvest, concert at the Methodist church, last Sunday evening, was specially attractive and interesting, the church being tastefully decorated with autumn leaves and flowers. The pastor opened the exercises with appropriate remarks, and gifts of fruit and flowers were presented in turn by the different classes to teachers, officers of the church and others, while recitations and singing by the Sunday-school were in keeping with the spirit of the concert. T.

North River.—Rev. E. Tirrell, Jr., pastor of North Main St. Church, is making heroic efforts to liquidate the debt of \$4,300 remaining on his church edifice. Quite a portion of it has already been pledged, and he is full of hope that speedily his work may be crowned with perfect success. He is receiving large help from brethren of St. Paul's and the First Church.

Bro. Gallagher has just organized a young people's prayer-meeting Sunday evenings, which is already having an important and helpful influence in the general prayer-meeting which follows.

At the First Church, the trustees have concluded to take the stationary benches out of the galleries, carpet the floor, and place in chairs. The plan then is to throw the galleries open as free sittings to the public. This will be a fine improvement in all respects, and will make the audience-room far more pleasant at the approaching session of the Annual Conference here. The trustees also intend to construct a kitchen and dining-room underneath, or in the rear of the church. The religious services at this church are very fully attended and are spiritually profitable. Ten or twelve persons have been added to the church since the last meeting, and the Lord Jesus since September came in. Several are to be received on probation next Sabbath. There never was a more willing band of workers than those we have here.

Sept. 28, the tenth anniversary of the dedication of the Quarry St. Church was remembered. A supper was spread in the vestry, the net proceeds of which are to be devoted to the cushioning of the seats in the audience-room. At the service in the evening, Rev. E. Grant offered prayer, and the pastor, Rev. J. H. Nutting, made an interesting historical statement, which indicated the providential way in which the enterprise commenced, and the providential favor which has crowned it. He then introduced Rev. J. D. King, pastor of the First Church at the time of the projection of this new church, who made a characteristic address, descriptive of his share and the share of his church in the endeavor. He was followed by the present pastor of the First Church, who brought the greetings of his people, spoke of the true unity of believers, and the propriety of building churches near the homes of the people whose welfare was sought. J. D. Flint, esq., of the First Church, one of the originators of the enterprise, testified to his thankfulness at the success which had attended it. Letters were read from Rev. A. A. Wright, of Lynn, pastor of the First Church at the time of the perfection of the organization of Quarry St. Rev. R. Povey, of Rockville, Conn., and Rev. H. H. Martin, of Providence, who were former pastors. They all breathed a spirit of tender brotherly love, and revived the memories of past labors and successes. Bro. Nutting is laboring assiduously and successfully.

We are very sorry to report that Sister Nutting has been quite ill for the past six weeks, not being able to leave her room for four weeks. We are glad to report that she is convalescing. Their youngest child, who was born of a fortnight since, is out of danger and growing strong. W.

Lawrence.—Rev. D. C. Knowles writes: "The building committee of Haverhill St. Church reported to the congregation last Sabbath that the repairs on the audience-room had cost over \$5,000, all of which was provided for, and nearly all paid in. We have one of the finest rooms in the city, without leaving a dollar of indebtedness. He says also: 'I had a genuine surprise a few days since. The magnificent State banner, presented to the 48th N. Y. Vols. (Rev. J. H. Perry, Col.) by the ladies of Brooklyn, in which regiment I was a captain, was taken to Lawrence by Col. Coan, who commanded the regiment when it disbanded. A few years since he died, and the flag was left in the possession of his sister, the wife of the mayor of our city. I accidentally heard of it, and the dear old banner under whose tattered folds many a noble man has fallen, and have forwarded it to Capt. Carlton, son of the late Dr. Carlton of the Book Concern, who will make such disposition of it as the surviving officers think best. It is a blue silk banner, with the N. Y. State arms most richly embroidered on it, and is rent and torn to shreds by the winds and shot of those bloody days. I had a genuine revival of patriotism in my soul when I clasped the precious, tattered flag in my arms. I wish the dear old flag might be waved once more, to quicken the pulsations of patriotism in all our hearts."

MAINE.

Rev. J. N. Marsh and wife, of the East Maine Conference, now residing in Portland, celebrated their silver wedding last Wednesday evening, Sept. 29, in the vestries of the Congress Street M. E. Church, Portland. A large delegation of friends were present, and the valuable gifts, amounting to about \$130, mostly in hard silver dollars, from many friends in the Maine and East Maine Conferences, showed the affectionate esteem in which Brother and Sister Marsh are held. The entertainment, consisting of a collation, singing and brief addresses, was thoroughly enjoyable. The collation, provided by the ladies of Portland, was a sumptuous feast. The singing furnished by the choir of Congress Street Church was excellent. Congratulatory addresses were made by Rev. Brothers Ladd, Luce, Clark, Turner, Adams, Wright of the Congregational Church, Bradley, Wetherbee, Sister Adams, and John W. Munger, esq. Brother and Sister Marsh responded very felicitously. Rev. S. F. Wetherbee offered an appropriate prayer, asking especially the restoration of Brother Marsh's health, that he might return again to the work in which he so delights. The whole programme was under the direction of Rev. A. S. Ladd, whose good humor, genial wit, and generous heart all enjoyed the liveliest interest to the last. All enjoyed the evening, and hoped the happy pair might live to enjoy their golden wedding, and that when it came it might be there.

The only house of worship in Dead River where is a Methodist chapel just built, and dedicated Sept. 19. Rev. S. Allen, D. D., presiding elder of Augusta district, preached the dedication sermon. Rev. A. S. Ladd preached in the afternoon, and Rev. John Allen in the evening. The house was crowded with earnest listeners during the day. Seventy dollars were raised to clear the chapel of all debt. A communion service was presented to the society by Capt. J. B. Coyle, a bell by Hon. J. Manchester, and a chandelier by other friends.

The evangelistic churches of Lewiston have resumed their union afternoon services. Rev. T. Luce preached at Bates Street Baptist Church last Sabbath afternoon.

The Androscoggin County Sunday-school Convention held its second quarterly meeting at Lewiston, Sept. 29. Interesting addresses and papers were presented before the convention by Revs. A. P. Tinker, E. S. Stackpole, J. Benson Hamilton, E. S. Ufford, G. R. Dickerman, Brother F. B. Sands, and Prof. Howe. The trend of the convention was toward the following principles in the Sunday-school work: The Sunday-school should be under the direction of the church; the superintendent and teacher should have Christian character, and be genial and enthusiastic in their work; the Sunday-school concert can be utilized for the spiritual good of the school; and the children can and should be early brought to Christ and the church. The convention was a stimulus to the Sunday-school work in this vicinity.

Rev. C. M. Comstock, appointed pastor of Woodford's Methodist Church at last Conference, after an absence from his charge of nearly a month, seeking health, writes back to his church that continued ill health compels him to resign his charge. Rev. J. A. Strout has been supplying.

The Bethel camp-meeting has been productive of a good revival interest on the adjoining charges. Some have been converted on Brother Whitman's charge, and the indications are good for a general work.

As fruit of presenting the HERALD proposition to his congregation last Sabbath, ten new subscribers are secured for this valuable church paper from Park Street, Lewiston. A like effort would give two thousand new subscribers to ZION'S HERALD by Jan. 1.

Brother B. F. Estes, a young man of pluck and enterprise, after canvassing the village of Knightville—a growing place just out from Portland—has decided to accept the proposition of the people to labor for them all Conference. He finds a few Methodist members and several others who wish to unite with the church.

Rev. J. Colby, of Hollis, was presented with a gold-headed cane by one of his parishioners, Mrs. Ira Clark, last week. Hon. Sidney Perham made the presentation speech.

EAST MAINE.

Rockland District.
Clinton.—This church is blessed with increasing interest in the social services. The pastor, Brother P. E. Brown, is much encouraged at indications of coming good.

Round Pond.—Sunday, Sept. 5, four were baptized and six received into the church. Sept. 12, five were baptized and seven received the right hand of fellowship by the pastor, Rev. J. W. Price, who is doing excellent service for the Methodist church on China camp-ground was held from Sept. 6 to 11. Monday night a public prayer-meeting was held at the stand of much interest. Tuesday morning Presiding Elder J. W. Day struck the keynote for the meeting in a powerful and stirring sermon on personal responsibility, from Prov. 3: 27. The meeting continued with increasing interest all the close. The storm on Friday interrupted the meeting somewhat, keeping many at home and closing the service at the stand, but in the tents the meetings were continued with much interest. The following brethren (ministerial) preached during the week: Revs. N. C. Clifford, Ps. 83: 6; J. R. Clifford, John 2: 5; W. F. Chase, Deut. 30: 19; B. C. Wentworth, Ps. 50: 2; O. Tyler, Eccl. 9: 10; E. H. Boynton, Num. 10: 29; C. L. Haskell, Rom. 10: 10; Howard A. Clifford, Matt. 7: 13; M. G. Prescott, Luke 18: 37; S. H. Beale, Mark 13: 34. The preaching was most excellent, scriptural and spiritual, earnest and effective. The altar services were seasons of great power. Many who were "sorry" for their sins came to the altar for prayers. The meeting throughout was characterized by great solemnity and power, and will doubtless result in much good.

Bucksport District.
Rev. L. D. Wardwell, presiding elder of the Bucksport district, has just returned from his visit to the churches in the eastern part of his work. In nineteen days he traveled two hundred and forty-six miles, delivered sixteen sermons, presided at seven quarterly conferences, held four love-feasts, and eight times administered the Sacrament.

NEW HAMPSHIRE.

Sandwich.—For several years the Methodists of Sandwich have thought that something ought to be done to repair their church building, the interior of which was quite badly decayed and old-fashioned. Soon after the Annual Conference last April, several of the good people determined that the house of God should no longer be neglected. Hon. M. H. Marston promised to give two hundred dollars if three hundred more could be raised. Two ladies volunteered their services to take subscription papers around, and in a short time the \$500 was all pledged. Then we went to work. The two windows at the pulpit end of the church were closed up as needless; the remainder of the old windows were taken out, and new mullion windows of ground glass put in. The inside of the church was painted and frescoed, a new pulpit set provided, together with new carpets. The church looks clean and beautiful, and it is due to the Methodists of Sandwich to say that they have done this work in a noble and praiseworthy manner. At the re-dedication service on Sabbath morning, Sept. 19, the house was well filled. Good music was furnished by the choir; a very appropriate prayer was offered by Rev. C. W. Griffin, pastor of the Freeville Baptist Church; and the pastor of the church, Rev. Wm. Woods, preached a sermon from the words: "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." A beautiful Bible was presented for the pulpit by Mr. George H. Marston, of Lowell, Mass.

The Congregationalists of Franklin have engaged Rev. Mr. Hadley to supply the pulpit lately vacated by Rev. Mr. Burr. Rev. Geo. O. Jenness, of Wakefield, is called to the Central Congregational Church, Attleboro, Mass. Salary \$900 and house.

The semi-centennial of the Baptist church at South Hampton was celebrated Sept. 14, day and evening. Notwithstanding the storm, the interesting services were well attended.

VERMONT.

The parsonage at East Barnard is under going greatly-needed repairs, including new shingles, new piazza, and including the new parsonage. We hope it will include new paint throughout. Brother C. A. Smith is doing a good work here, and there is promise of good results when the spiritual campaign opens.

The congregations at Chelsea West Hill are constantly improving, and a deepening spiritually appears. Brother D. Kilburn is meeting with success in his work.

Rev. J. S. Small, pastor of the Baptist church in Felchville, attended the meeting of the Woodstock Association in Londonderry, Tuesday afternoon of last week. Wednesday forenoon, about 11 o'clock, he began the annual sermon from Ephesians 4: 30, on "Grieving the Holy Spirit." When near the close, he spoke of his falling strength, said a

few words, offered a very brief, tender prayer, went hesitatingly to his chair, was aided to a house near by, where he gradually sank away till he died about one o'clock p. m., within an hour of the time he closed the sermon.

At Wardsboro' Brother W. M. Gillis is planning for a vigorous campaign this autumn, and expects victory in the name of Jesus. The charge gave the pastor a vacation of two weeks, which was spent, with his family, at the Guilford Spring House. On their return a most pleasant reception was given them. There were dialogues and other recitations by the young people, and abundant refreshments, besides nearly \$50 in cash, and many things to replenish the larder.

CONNECTICUT.

The many friends of Rev. Z. S. Haynes will bear with sorrow of his illness. He has thought best to resign at Hockanum on account of his health, and is hoping that a long period of rest may bring relief. Bro. Haynes has been forty years in active, continuous service.

Notwithstanding the political excitement, there are indications of spiritual prosperity in the churches. Souls are coming home to God, and the brethren are planning for aggressive work. Why should the work cease while we come down from our high and holy calling to become absorbed in political strife?

We are constantly receiving appeals from all parts of the country to aid needy churches. We wish that we could help them all. There is one large society on this district that is being crushed with a heavy debt. They have not paid principal or interest, we understand, for several years. We hope that the great Head of the church will interpose for our church at Rockville.

Business Notices.

Drs. Strong's Remedial Institute, SARATOGA SPRINGS, N. Y.
This popular Winter and Summer health resort is beautifully located, and is equipped with every comfort and remedial appliance requisite for the treatment of Nervous, Lung, Female and Chronic diseases. It is patronized by leading men in church and state. For full particulars, send for circular.

The secure and pleasant remedy for the cure of Coughs, etc., is Porter's Cough Balsam.

The Chicago Times says: Warner's Safe Kidney and Liver Cure is highly endorsed by ministers, judges, physicians, surgeons, by men of literary and scholarly distinction, and by individuals in all the walks of life.

Listen to This.
The unhealed ailments of some of the most influential medical men in this country and Europe, support the statement that Kidney-Wort is the greatest discovery yet for curing the kidney and liver troubles, piles and constipation.

A Good Investment.—One of our prominent business men said to the other day: "In the spring my wife and our two children and I were passing through a window and I got a bottle. After she had taken it a week she had a routine appetite, and it did everything for her. She took three bottles, and it was the best three dollars I ever invested. C. I. Hood & Co., Lowell, Mass."

To restore nerves and brain waste, nothing equals Hop Bitters. Believe this. See another column. Fair skin, rose cheeks, buoyant spirits and the sweetest breath in Hop Bitters. See notice.

SAXFORD'S JAMAICA GINGER, for the traveler or for the household, is not equalled as a delicious, safe, and reliable remedy by any other known to druggists.

Church Register.

HERALD CALENDAR.

Preachers' Meeting, at Marlboro' Street Church, Newport, for Providence and vicinity (see programme in HERALD of Sept. 16), will be held Oct. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, at 10 o'clock, at East, Vassalboro', Orient, Min. Assn., at Eastport, Oct. 19-20; Claremont Min. Assn., at Newport, Oct. 19-20; White Mountain Preachers' Meeting, at Lisbon, N. H., Oct. 19-21.

QUARTERLY MEETINGS.

CONCORD DISTRICT—THIRD QUARTER.
Oct. 1—Gilmanton, 9; 10, E. Tilton, 11; E. Sanborn, 12; Tilton, 13; Franklin, 14; Concord, 15; Newmarket, 16, 17, 18; First Church, 19, 20; Fisherville, 21, 22, 23; E. H. Lisbon, 24; Landaff, 25, 26, 27, 28, 29, 30, 31; Newmarket, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

DOVER DISTRICT—THIRD QUARTER.
Oct. 1—Milton Mills, 8; E. Wolfboro' and Brookfield, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

PROVIDENCE DISTRICT—THIRD QUARTER.
Oct. 1—Barrington, 21; Edgartown, 22; Versailles, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

ST. JOHNSBURY DISTRICT—THIRD QUARTER.
NOTE.—The first date is Q. C.; the second, Sabbath.
Oct. 1—Gulfville, 14, 15; Bloomfield, 16, 17; Canaan, 18, 19; Island Pond, 16, 17; Holland and Morgan Corner, 16, 17.

LYNN DISTRICT—THIRD QUARTER.
SEPT.—L. Lawrence.
Oct. 1—Bay View, 8, 10, a.m. Elm St.; 10, p.m. Rockport; 10, eve. Riverdale; 16, 17, a.m. North Andover; 18, p.m. Haverhill; 20, eve. North Reading.

ROCKLAND DISTRICT—SECOND QUARTER.
Oct. 1—16, 17, Winslow; 16, 17, Cushing, J. P. St. Croix; 20, 21, a.m. Georgetown; 21, p.m. Westport; 30, 31, Troy, W. J. Clifford.

THE DOVER DISTRICT MINISTERIAL ASSOCIATION will meet at Haverhill Street Church, Lawrence, Mass., Nov. 16, 17, 18.

Acknowledgments.
We would acknowledge the following given for Haven Normal School, Waynesboro', Ga., in response to the appeal in the HERALD of Sept. 9: John G. Carr, Boston Highlands, a barrel of books and clothing, and \$2 for freight. The following will be appropriated for our responsibility on the organ: Collection at Malden (including \$2 of Mrs. Kendall, \$2 of Mrs. Haven, Malden, \$5; collection at Y. M. C. A., Marblehead, \$22; "Friend of the Freedman," New Bedford, \$5. We return thanks for personal favors from Rev. E. Watson, Dr. B. R. Fiske, and Miss Rye, of the Seminary, CHAS. P. WELLMAN, Pres.

DOMESTIC MISSIONS.—Holliston, \$5.00.

FALL CARPETINGS

John H. Pray, Sons & Co.

In making our selections for the Fall Market, we have paid special attention to the modern style of furnishing, and taken into consideration the newest ideas in high art decoration, so that all our new Fall Carpets will harmonize with the latest style of coloring, and interior decorations, while many of our exclusive patterns are the choicest productions of the best European and American designers.

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The Family.

THE CALL OF THE MASTER.

BY ELEANOR S. DEANE.

The Master's come, He calls, He calls to you
Who sit in sorrow; hear His gracious voice;
He bids you lift the eyes which tears bedew;
In Him, the Resurrection, to rejoice.

He calls for you who until now have known
But passing shade upon your sunshine day;
He bids you know the flowers your life have strewn
Are fleeting treasures, soon to fade away.

He calls, He calls you. 'Tis His hand hath sent
To one the breaking heart, to one the joy;
Love guides His hand, to one the light,
That blessedness be yours without alloy.

For the things seen are time's, and pass away;
But the unseen forevermore abide.
'Love not the world,' but God and heaven,
And so
The immortal spirit shall be satisfied.

"LIBERAL" DARKNESS; CHRISTIAN LIGHT.

BY MRS. C. F. WILDER.

We were reading in this morning's *Daily* the report of the "Liberal encampment" at Bismarck (Kansas), and it seemed as though it was composed of blind teachers leading the blind. Fortunately for the credit of our country, the number is very small of those met there who believe in Liberalism. When last week and weeks previous there have been thousands upon thousands to hear Dr. Wayland Hoyt, Dr. Wm. Blackburn, and other eminent divines at the church encampment, and still larger crowds to hear Miss Frances E. Willard (God bless her!), Mrs. J. E. Foster, Messrs. Bain or Reynolds at the temperance encampment, at this "liberal" camp-meeting there were only about fifty present the first day.

Just hear these speakers. One says: "The idea of a personal God is without the shadow of a proof. Our God, the liberal God, is but a reflection of ourselves." Another: "I am proud to see a godless set of men and women. The idea of God reminds me of a school-boy's definition of chaos — 'a large heap of nothing and nowhere to put it.' We are fast getting out of slavery." The next speaker was a woman. She quoted from Ingersoll: "'What we know is science, our ignorance is God.' Prof. Swing, of Chicago, has said the old theology is dying out." The next speaker was Gov. Robinson, the man who is the prime mover of this meeting, and the Governor, who, it is said, obtained his position by fraud, and only escaped impeachment for dishonest practices, while in office, by a judicious use of the money he had dishonestly obtained. He "believes in universal law and is surprised when an intelligent person says he believes in a personal God. To teach a child to pray is to teach him to elude the natural laws of his conduct and that God changes natural laws."

The subject of organization came up for discussion, and though they had been trying to organize for "thirty years," for some reason they had always failed. A gentleman was called for, and upon taking the platform he said he did not wish to say anything in this convention, as he did not believe in Liberalism. "You may wipe out the Bible and all the churches and all the vestiges of Christianity, and yet you cannot make me believe but that a Supreme Being rules over all. Take that morality which is not based upon the Bible, and you have nothing; take the world over, and that race of people who does not recognize the Bible has never made any advancement. Where the Bible is not, civilization is not. What position does woman hold where the Bible is unknown? The Bible is as firm as adamant; peg away at it, but it will remain just where it was ten thousand years ago. You can't hurt it; your audience is too small and insignificant."

This speech was like a bomb-shell in the camp. But we have told you enough of the ideas advanced by these Liberals — who really are the most illiberal people in the world. We can plainly see how they are groping around in total darkness; not one ray of comfort or one beam of light on all their pathway.

We laid down the report of this meeting and took up a Book in which we found this: "We know we have passed from death unto life." We do not hope, we do not dream, we do not think, but our God by His blessed Spirit sends us these talismanic words, "We know," and they go ringing through the hearts of all God's children. We do not "hope" that we are joint heirs with Christ and have the glorious inheritance, but "we know." The Spirit witnesseth with our spirit.

This is the most blessed truth that can come to a human heart. It makes our measure of joy full, but

our God is so good that He presses it down and makes it running over. For we not only have the assurance of a glorious eternity, but even while we are journeying thitherward, He has inspired His apostle to say, "We know that all things work together for good to them that love the Lord." That is, joy and sorrow, abundance and poverty, sunshine and storm, health and sickness, friends and foes — "all things," no matter what — all things must be for our very best good, must lift us heavenward. What else can we ask for to give us peace and joy in this life? But our Father "so" loves us that He does give us a still grander assurance. Our blessed Saviour said, before He left the world, "In my Father's house are many mansions. I go. . . I will come again. . . that where I am there ye may be also." Glorious truth! Precious promise! Unfailing source of comfort and rest! "We know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands, eternal in the heavens."

The Liberals rejoiced that they were fast getting out of slavery. We who have known what it was to be without our God in the world and know what it is to be free in Christ Jesus, know what real slavery is, and rejoice as only redeemed souls can rejoice in the assurance which we possess: in the truths which we know — the truth which is revealed to us, and which makes us free indeed.

Christianity is not a superstition or a system of philosophy; it is a revelation of certainties; this is its glory. It is not a matter of conjecture, but of assurance — an assurance which is a light to every step in all life's pathway; an assurance which grows brighter and brighter as we journey on, until at last it lights us over the dark river into that city where there is no need of the sun, neither of the moon to shine on it; "for the glory of God did brighten it, and the Lamb is the light thereof."

Manhattan, Kan.

THE MINISTER'S DAUGHTER.

In the minister's morning sermon,
He had told of the wrath of God
Resting on each and all.

And how of His will and pleasure,
All souls save a chosen few
Were doomed to the quenchless burning,
And held in the way thence.

Yet never by faith's unreason
A saint's soul was tried,
And never the harsh old lesson
A tender heart belied.

And after the painful service
On that pleasant Sabbath day,
He walked with his little daughter,
Through the apple-bloom of May.

Sweet in the fresh green meadows,
Sparrow and black-bird sung;
Above him their tinted petals
The blossoming orchards hung.

Around on the wonderful glory,
The minister looked and smiled;
"How good is the Lord who gives us
These gifts from His hand, my child!"

"Behold in the bloom of apples
And the violets in the sward,
A hint of the old lost beauty
Of the Garden of the Lord!"

Then up spake the little maiden,
Treading on snow and pink;
"God would have loved us all."
And held in the way thence.

"Had there been no garden of Eden,
There never had been a fall;
And if never a tree had blossomed,
God would have loved us all."

"Hush, child!" the father answered,
"By His decree man fell;
His ways are in clouds and darkness,
But He doeth all things well."

"And whether by His ordaining
To us cometh good or ill,
Joy or pain, light or shadow,
We must fear and love Him still."

"Oh, I fear Him!" said the daughter,
"And I try to love Him too;
But I wish He was good and gentle,
Kind and loving as you."

The minister groaned in spirit
As the tremulous lips of pain,
And when wet eyes uplifted
Questioned his own in vain.

Bowing his head he pondered
The words of the little one;
Had he erred in his life-long teaching?
Had he wronged to his Master done?

To what grim and dreadful idol
Had he lent the holiest name?
Did his own heart, loving and human,
The God of his worship shame?

And lo! from the bloom and greenness,
From the tender skies above,
And the face of his little daughter
He read a lesson of love.

No more as the cloudy terror,
Of Sinai's mount of law,
But as Christ in the Syrian hills
The vision of God he saw.

And as when, in the clefts of Horeb,
Of old was His presence known,
The dread ineffable Glory
Was infinite Goodness alone.

Thenceforth his heart's note
In his prayers a tender strain,
And never the gospel of hatred
Burned on his lips again.

And the scoffing tongue was prayerful,
And the blinded eyes found sight,
And hearts, as flint aforetime,
Grew soft in his warmth and light.

J. G. WHITTIER, in October Atlantic.

OUR NEIGHBORS.

BY MARGARET ARNOLD.

"It is of no use, I cannot call upon Mrs. Jones. I have my house-work and all my sewing to do, children to care for, my old friends to call upon, and I am not expected to visit every new comer in the neighborhood. Besides, I am not a missionary." Mrs. Brown says all this, and with these paltry excuses she endeavors to quiet her conscience, and allows her neighbors to remain strangers to her.

"Some one has moved in next door. Well, they will not trouble me, I hope. Probably they will not live there long, so of course I shall not call. I have enough to do, without running into the houses of my neighbors every day, as some women do." Mrs. W. feels that her excuses are sufficient, and she stays at home.

"Did you ever see such a flock of children? I have counted seven today, going in and out. Dear me, with seven there, and four of my own, I rather think it will be about as well not to call." Mrs. M. keeps her four at home, and postpones indefinitely making a neighborly call.

"They do say that Mrs. Q. is not quite respectable. She was very poor before her marriage, and is rather shoddy. Not really bad, of course, but she does not belong to our set, you know. I must find out about her before I call, as I am very particular in selecting my friends." Poor Mrs. A.! she neglects to find out, neglects to call, and so keeps her cherished respectability.

Am I severe and cynical? Do these remarks have a natural sound to you? Of course, women, particularly mothers and housekeepers, know full well the wear and tear of every day. The same old rounds of the ladder must be climbed, the same dull routine gone through with, over and over again. But, friends, tired as you must be, can you not find a little time for neighborly kindness? Really, I believe if your hearts were in it, the time would not be lacking. Have you ever imagined that it might be lack of inclination, instead of lack of time? Your neighbor over the way may have even more to perplex and annoy her than you have ever had. Will you not try and find time to go and see her, if only to offer a word of encouragement, or give her a hearty shake of the hand? Let me give an experience, related to me by a dear friend. I will use her own words, as nearly as possible: —

"One Saturday afternoon I was sitting before a large basket of worn and torn garments, that I must repair for my children. I was very tired that day, having done all the extra work that Saturday brings. I was discouraged; my lot seemed unusually unattractive and hard. The children were cross, I was fretful, and, in fact, the whole outlook was gloomy. By my basket was a bundle of clothes, out-grown by my little ones, which I had been intending to take in to Mrs. —, who lived across the street. But, to tell the truth, I did not want to call there. She was coarse, loud, not neat in her appearance, and my better nature (?) shrank from her. But the bundle seemed to plead, and my good angel seemed to beckon me on. I went in to see her. She had twelve children, seven of whom were at home. She was scrubbing the floor, every once in awhile stopping to rock her crying baby. Three children were quarreling in one corner about some marbles; a young girl about twelve was blacking the stove, crying the while from a blow given by her mother; the husband was intoxicated in the adjoining room. Poverty, misery and gloom seemed the only fit occupants of the apartment. I left the garments, telling her they might save stitches. She thanked me, with tears in her eyes, and with a few words of encouragement I left her. I can tell you, I went home a better woman. I left my home discontented and sad; I returned contented and happy. Why was my lot so much easier to bear than hers? My children were strong, and gave me tender affection. Her children were delicate, and gave her only angry words and sullen looks."

O friends, it does us good to see these sad pictures! It does these tired mothers good to have us remember them. These homes are only across the street, only next door. Will you try and find time for one or two neighborly calls? I have given you a real experience. Many a street and alley can furnish its counterpart.

"Who is thy neighbor? He whom thou hast power to aid or bless;
Whose aching heart or burning brow
Thy soothing hand may press."

Some of you have wealth, position, health, influence and power. Are there any living near you who have neither? Remember "where much is given, much will be required." If the woman in the next block had a sick baby, if her husband were disabled, if she were in need of aid and sympathy, and you forgot to offer either, I ask you how can you be satisfied with yourself? Do you not see selfishness, indifference and coldness usurping the place of thoughtfulness, tender solicitude and loving deeds? Mothers, out of your large experiences, will you not offer advice and aid to the young mother lately come among you? Young women, with but few cares, can you not take a step heavenward by relieving some

one less fortunate than yourself? I appeal to your loving, womanly hearts and tender sympathies. See that your neighbors are not lonely, dejected and forsaken. When I hear a woman say, "I have never called upon any family living in that house. I do not know about Mrs. S.'s family. My children need so much sewing done that I have no time. The people next door do not go to our church. Mrs. X. has her set; they call, why should I?" I say, when I hear such weak excuses, I am ashamed of my sisters. There may be one among you who has taken a false step in life. She may have repented, and be striving and struggling to lead a better life. What are you doing about it? Are you helping her? She is your neighbor.

"If any neighbors had come in (None did), if any neighbors had come in, they might have seen her crying on her knees, And sobbing, 'Lost, lost, lost!' bearing her breast. What if this sinner wept, and none of you comforted her? And what if she did strive to mend, And none of you believed her strife, nor looked upon her?"

Are there any old people in your neighborhood? They have worked hard and long. Friend after friend has passed away, and they are alone, "only waiting till the shadows are a little longer grown." Will not the memory of some loved one prompt you to visit them?

"But, Lord, I am a trouble, and I sit, And I am lonesome, and the nights are few That any think to come and draw a chair And sit in my poor place and talk awhile. Why should they come, forsooth? Only the Wind knocks at my door. Oh, long and loud it knocks, The only thing God made that has a Mind to enter in."

Do not let a cry like this go out from any heart within your reach. One more experience — probably you have known similar cases: Mrs. H., with her husband and three children, moved into a pleasant and well-to-do neighborhood. Her cares, of course, were many, and she was usually at home. Week after week passed, and not one call did she receive from her neighbors. After five or six months her husband was taken suddenly sick, and in a week she was a widow. Do you ask if she found friends among them then? Oh, no, not even sorrow made them thoughtful and tender. One woman, alone, of the many living so near, went to her, took the sorrow-stricken wife in her arms, and comforted her with her tender sympathy. It was a Christian neighborhood, or called so. Many women were living there who were acquainted with sorrow, and yet they stayed away from her who so needed them.

"Thy neighbor? He who drinks the cup With sorrow dawns the brim. With words of high, sustaining hope, Go thou and comfort him."

Perhaps we are neglecting to instill into the minds of the young that they, too, are expected to be awake to the wants and necessities of those about them. It is not enough for you to go, mothers; the young, healthful presence of your daughters is needed as well. The young are more at liberty, so they should "do many deeds of kindness," and "speak many words of love."

I ask once more, because I am aware that our neighbors would so appreciate any little attention you may offer, will you not to-morrow, perhaps, take a step in the right direction, by calling to see some one who has a right to expect it? Let duty and love of humanity urge you on.

"Thy neighbor? 'Tis the fainting poor,
Whose eyes with want is dim;
Oh, enter thou his humble door
With aid and peace for him!"

The Little Folks.

A MEDDLESOME GIRL.

BY CLARA J. LOOMIS.

Lucia was a little tease. It seemed as if she loved to plague and hector her younger brother Joe.

One day she sat in the front doorway rocking her doll to sleep. The doll that claimed her attention this time was made of a crook-necked squash, dressed in a crib pillow-case, with a blue-bordered handkerchief for its head-gear. Josie sat on the piazza step, happy as a king, playing on his corn-stalk fiddle. He had made a good many such, but none that succeeded so well as this. He had been alone into the corn-field and selected a handsome stalk, streaked with red and corn-color. He had cut away all but two joints of the cane and carefully slit the smooth shiny membrane between these joints up to the pith, for the strings; and under them inserted a two-inch piece of cane for the bridge, with the utmost caution, lest the strings should snap with the strain and so spoil his work. Then he had taken a more slender joint about ten inches long and made the fiddle-bow in like manner, and all was finished without one mishap. Now he was having a good time. His anxious and delicate painstaking was crowned with success. Never a Paganini, nor an Ole Bull, listened to sweeter strains from his own magic bow, than little Joe, as he held

one end of his home-made violin lovingly under his fat cheek, and sawed delightedly away with the bow in his right hand, while the fingers of his left executed the most approved gyrations on the strings.

"Aint that a pretty tune, Lutie?" said Joe.

"No!" she answered scornfully, "It sounds like Cato's old squeaking wheel-barrow!"

Josie was a little abashed at this contempt of his musical accomplishments, but he did not retort and tell her that her old squash doll baby looked as if it had the yellow fever, or was breaking out with the measles with those warty lumps all over it, though Josie was sensitive and didn't enjoy being compared to old black one-eyed Cato, the man-of-all-work.

"Here," said Lucia, "give me your fiddle and I'll fix it. The bridge is too small!"

"No, it is just right! Please don't! You'll break it, you'll break it!" he pleaded; but Lucia, bent more on pleasing herself than him, had it already in her stronger hands, thrust another bridge under the frail strings and broke the treasure, and her brother's heart at the same moment. Of course he fled to his mother for comfort, who, with a mother's ready instinct for consolation, took four large empty spools from her work-basket for wheels, put them on two lead pencils for axles, a pasteboard thread-box for the wagon body, and with a string for thills and reins, putting the latter over his head and into his mouth for a bit, said, "There, why don't you play horse and invite the two little black crickets to ride that live under the stone steps?" while middle-some Miss Lucia was soundly reproved.

Next day the children started for school just as a couple of larger girls passed their door, so they all walked on together. Josie was two steps ahead, and Lucia poked at him with her parasol to have him go faster. At this the girls laughed; Lucia, thinking she had made a fine joke, poked Josie's ribs the more, which the girls applauded more loudly. Josie could bear the parasol-torture very well, he had been plagued so often, but the loud, derisive laugh, and to be thus jeered by girls, was too much for his wounded feelings, and he cried. Now Mrs. Palmer from her pantry window was watching the children as they receded down the street, and observing this naughty scene said to herself, "That child must be brought to her senses, and must somehow be made to respect her brother's rights."

At noon this puzzled mother wore a stern, sad face. Dinner passed. She went into the orchard and plucked a stick. Then she told the children of the disgraceful thing she had seen.

"I was only in fun! Didn't hurt him any!" cried Lucia, in a boiling indignation at being blamed for "fun."

"I must teach you that such fun must never be repeated," said her mother with impressive emphasis. "For shame! to make your little brother a laughing stock! What a cruel, heartless sister!" And the blows from the switch fell thick and fast. They only made Lucia very angry, and she stamped and screamed like a small fury.

"Will you ever do it again?" said her mother.

"I was only in fun!" she persisted, and would not promise; so she was whipped harder.

Over and over Mrs. Palmer tried to extort a pledge of good behavior from the child, but her spunk only waxed worse, and her will more stubborn, and so the whipping and the mad crying continued. Then Josie stepped up with all his noble, generous little soul in his voice, "Whip me, mother, whip me instead of Lutie!"

Astonished, she answered, "But you did nothing wrong, my son."

"But I can bear it better than she. Oh, whip me, whip me, mother!" he implored.

This was too much for even unfeeling, rebellious Lucia. The mad cry changed into a broken-hearted wail of contrition and remorse that seemed to burst from the depths of her nature, as casting herself at her mother's feet she begged to be forgiven, and protested humbly, "I'll never do it again!"

When Mrs. Palmer saw that her little girl had yielded, her heart was as full of joy as her eyes were full of tears. With one arm round each child she said, "Lucia's sin is against God as well as against Josie. He says, 'Little children, love one another; and He is grieved and angry when you disobey.' Then Mrs. Palmer continued: 'We are all so sinful, that we deserve nothing but punishment; but Jesus came and said, 'Let me bear the stripes of these guilty children,' and so God let His Son stand in our place, because He so loved the world. And when we confess our sins and forsake them, God forgives them for Jesus' sake, because He loves His Son even more than He hates our sins. Now we will all kneel down, and speak to God about this sad thing that has made us all so much unhappy and trouble, and has pained the great God in heaven. If we do right, neither our parents nor God will have to punish us. Now, dear children, on our knees, Lucia may pray these words after me: —

"O God — Thou hast given me — a little brother — who offered — to bear — my punishment. And Thou — hast — given me — a great Saviour — who bore — all my sins. Help me — to be — a better sister — a better child — for Jesus' sake. Amen."

Never in all the years of Lucia's life did she forget the lesson of that hour. It taught her to love her brother truly, and to be a more obedient, loving and faithful disciple of the Lord Jesus Christ.

To say that a miracle is impossible, because contrary to the facts of my experience, is absurd, unless the facts of my experience embrace all the possible facts of any experience, to which claim would be a greater absurdity still. — President Seelye.

IN MEMORIAM.

BY ELEN E. REXFORD.

Above his rest did Autumn softly weave
A covert to wrap the new grave in,
And "brothers" with gold and scarlet leaves;
And spring's sweet mysteries of bloom be-
gin.

Beneath the mold o'er which the sore heart grieves
For hopes that died like flowers in a frost.
Such is the symbol that the old year leaves,
To say that is not dead which seemeth lost.

Oh, still, cold lips which ours have often kissed!
Dear hands, whose touch will never be forgot!
Oh, fair, brief lives that vanish like a mist —
We have them, and behold, we have them not!

A lonesome shadow falls across the floor
Of each low grave they heap beneath the sod,
Where sleep the lost of earth. But evermore
We have them safe in Paradise with God.

How fair his grave will be when spring comes back,
And from the mold that hides his face away,
The violets grow, and every robin's track
Is covered by the creeping tines of May.

How fair his face will be when dreams come true,
And we clasp hands with him in heaven,
The rapture of a joy earth never knew
Break in the eyes we miss so constantly.

Sleep well, warm heart, so brief a time on earth,
Beneath the dead leaves and the autumn rain;
That which we count as death, with God is birth;
Flow'rs die, we say, yet bloom in spring again.

The violet above you in the mold
Awaits the resurrection of the year;
And when its leaves in April days unfold,
We'll say, he lives with God who once was with us here!

For Young and Old.

Only Fun.

.... Elopements are becoming quite fashionable. A horse ran away with an old maid in Philadelphia.

.... "Bridget, this dust upon the furniture is intolerable. What shall I do?" "Do as I do, marm. Pay no attention to it."

.... "How do you define 'black as your hat'?" said a schoolmaster to one of his pupils. "Darkness that may be felt," replied the youthful wit.

.... "Lemmy, you're a pig," said a farmer to his son, who was five years old. "Do you know what a pig is, Lemmy?" "Yes, sir; a pig is a hog's little boy."

.... A young lady wrote some verses for a paper about her birthday, and headed them "May 30th." It almost made her hair turn gray when it appeared in print, "My 30th."

.... A certain doctor of divinity said every blade of grass was a sermon. The next day he was amusing himself by clipping his lawn, when a parishioner said, "That's right, doctor, cut your sermon short."

.... An English servant girl, who had returned from the United States to visit her friends at home, was told that she "looked really aristocratic." To which she responded: "Yes, in America all of us domestics belong to the hire class."

.... A New Jersey colored man, whose wife had left, said, "She would come back if I found her some sugar; but I ain't frowin' no sugar, do you hear?"

.... "In what condition was the patriarch Job at the end of his life?" asked a Brooklyn Sunday-school teacher of a quiet-looking boy at the foot of the class. "Dead," calmly replied the quick-looking boy.

.... Pretty prattle. — (After the wedding breakfast, and departure of the happy pair, Child: "Why do you throw things at the pretty lady in the carriage?" Young Lady: "For luck, dear." Child: "And why doesn't she throw them back?" Young Lady: "Oh! that would be rude." Child (promptly): "No, it wouldn't. I would be glad to do it for you, ma and pa, who overheard, and know that others overheard also.)

.... A young lady had been spending a day with a bachelor minister and his sister. The young lady, whose name was Miss Hope, had been much gratified with the kindly treatment received at the good old man's, and on leaving expressed her thanks for the kindness of the minister, remarking at the same time that she had not yet heard him in the pulpit.

"But," she continued, "I will be over on the Sabbath to hear you." "I shall be very glad to see you, Miss Hope, and under the existing circumstances, you might suggest a text for the occasion, and I will do all the justice to it I can." "I will be glad to do it, sir," replied the lady; "how would this one do? Lay hold upon the Hope set before you?"

Gems of Religious Thought.

.... Thanksgiving is good, thanks-living is better. — Henry.

Beware what earth calls happiness; beware! All joys but joys that never can expire. — Edward Young.

.... The Sabbath is the green oasis, the little grassy meadow in the wilderness, where after four-day's journey, the pilgrim halts for refreshment and repose. — Dr. Reed.

.... The words of Jehovah are holy in His precepts, just in His laws, gracious in His promises, significant in His institutions, true in His narrations, and infallible in His predictions. — Bishop Horne.

.... The smallest wave of influence set in motion extends and widens to the eternal shore. We should be wary, then, who go before, and we should take Our bearings carefully when breakers roar; One mistake May wreck unnumbered barks that follow in our wake."

.... "Christ Jesus came into the world to save sinners." If this be true, it matters not whatever else is true. If this be not true, it matters not whatever else is true. For we are going hence. — C. H. Fowler.

.... If a sculptor, having chiseled a marble figure, could inspire it with sense and feeling, would it not prostrate itself before its maker and offer all to him? Shall not we, the handwork of Infinite Wisdom, bow lovingly before our Maker, who has formed our bodies and fashioned our souls, and give Him ourselves — a reasonable service? — Augustine.

.... There is hardly ever a complete silence in our souls. God is whispering to us well-nigh incessantly. Whenever the sounds of the world die out in the soul, or sink low, we hear these whisperings of God. It is always whispering to us, only we do not always hear, because of the noise, hurry, and distraction which life causes as it rushes on. — F. W. Faber.

There is a sweetness in autumnal days,
Which many a life told praise;
When the earth, tired a little and grown mute
Of song, and having borne its fruit,
Rests for a little space ere winter come.
It is not sad to turn the face toward home,
Even though it shows the journey nearly done;
It is not sad to mark the western sun,
Even though he knows the night doth come.
Silence there is, indeed, for song,
Twilight for noon;
But for the steadfast soul and strong
Life's autumn is as June —
As June itself, but clearer, calmer far;
Here no passion-gusts to wear,
No thunder-clouds or rains to beat
To earth the blossoms and the wheat,
No high tumultuous noise
Of youth's self-seeking joys;
But a calm radiance white
As the moon shining on a frosty night.
— Selected.

Religious Items.

There are 82 Mormon churches in England and Ireland.

The Pope has formally announced the new bishops for the United States.

Copies of the New Testament in Japanese have been placed in the schools of Yokohama by order of the authorities of that city.

Dr. J. A. Warne and wife, of Philadelphia, recently made over to the American Baptist Missionary Union property valued at \$40,000.

The leader of a band of robbers in the Maharratta country of India was executed for six years ago, and is now the ordained pastor of a mission church in Watval.

The London World says that Rev. A. Stopford Brooke will hereafter conduct the services at Bedford Chapel, Bloomsbury, on the Unitarian basis. It has hitherto been a chapel of the Church of England.

The Christian Leader urges upon us to "remember Lord John Russell, a Christian and dying injunction — 'three cardinal rules, and no parade, no procession, no vain display.'"

Bishop Ryle, lately elevated to the See of Liverpool in the English Church, says that it is useless to deny that "there is an organized conspiracy for Romanizing the Established Church of England."

Pittsburgh and Allegheny have 50 churches, of which 167 are Protestant and 51 Roman Catholic.

The Baptist church at North Adams, Mass. (Rev. A. C. Osborn, D. D., pastor), has its new \$50,000 edifice ready for dedication, without debt. It has four memorial windows.

Mr. D. L. Moody begins a season of evangelical work in San Francisco, Cal., this month, and will remain through the winter.

It has been resolved to introduce instrumental music into St. Stephen's Church, Edinburgh. An organ, which is to cost about \$7,000, has been ordered from London, and is to be ready by the end of September.

The seventy-third General Conference of the New Church (Swedenborgian) in England has been held in London, 100 ministers and delegates were present. Rev. C. Giles, fraternal secretary from the Church in the United States, was received.

Father Charles Chiniqy, of the Presbyterian Church of Canada, believes that since his conversion from Romanism twenty-one years ago, he has been a strenuous worker in the conversion of persons, including eighteen priests.

Rev. M. A. Sherring, D. D., LL. D., an eminent English missionary, at Benares, Hindustan, died recently at Calcutta. He graduated at the University of London in 1852, and soon proceeded to India under the auspices of the London Missionary Society. He was an acknowledged authority upon Indian history and literature.

In the Methodist chapel in Hankow, China, July 11, five Chinamen received the ordinance of Christian baptism. The service was conducted by one of the Wesleyan missionaries in that city, and in the presence of a large congregation, including eighteen priests.

Portage has been made free in France by a recent law, under which it is only necessary to make a declaration of intent to the prefect of the department in which the portage route lies. Hitherto portage has been obstructed by many difficulties.

Rev. Dr. Hitchcock, of Paris, has special attention to the growth of a society of atheists, lately formed in the capital. This society, he says, has a membership of 15,000 in Paris alone. Their influence is not to be underestimated. They make aggressive war upon the churches.

The Chinese Sunday-school at the Mt. Vernon Church, Mt. Vernon, N. Y., under the charge of Miss Harriette Carter,

THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, Sept. 28.

Eight bodies were found in the Hudson river tunnel yesterday, only four of which could be recognized.

The Republic of Hayti will become a member of the international postal union in April next.

The postage collected by the Government on second-class mail matter (newspapers and periodicals) for the fiscal year ending June 30, amounted to \$1,226,432, an increase of nearly \$125,000 over last year.

Turkey has informed the Prince of Montenegro that an advance on Duligno will be construed as a declaration of war.

Wednesday, Sept. 29.

The Powers have peremptorily demanded of the Sultan the immediate recall of Riza Pasha and the surrender of Duligno.

Gen. Grant spoke at a great Republican meeting at Warren, Ohio, yesterday.

Silas M. Waite, the Brattleborough (Vt.) forger, has been arraigned on several indictments of larceny and forgery; he pleads not guilty, and will be held for trial.

Thursday, Sept. 30.

The Yale College faculty have forbidden the students to parade in political processions.

The new Lord Mayor of London, Wm. McCarthy, is a Liberal.

The French Admiral operating with the allied fleet, has been forbidden by the Government to fire upon Duligno in case of bombardment.

Friday, Oct. 1.

Two more bodies have been recovered from the Hudson River tunnel.

Rev. John Waddington, D. D., the eminent Congregational preacher and writer, is dead.

The census of Virginia shows a population of 1,069,335 in 1880, against 1,225,163 in 1870.

Sheriff Gauthreaux is a defaulter to the State of Louisiana for collections to the extent of \$150,000 in addition to other irregularities.

The Porte is becoming more conciliatory, and the outlook for an amicable solution of existing difficulties is quite hopeful.

Saturday, Oct. 2.

The public debt was reduced nearly nine millions in September.

The London Times anticipates a peaceful solution of the Duligno difficulty.

The coinage at the U. S. mints during September was as follows: Gold, \$4,015,764; silver, \$2,301,000; cents, \$23,800; total, \$6,340,564.

Monday, Oct. 4.

The stranded steamer Canopus is adrift, and has proceeded to Liverpool.

A statue of Robert Burns was unveiled in Central Park, New York, on Saturday, Geo. William Curtis giving the oration.

Twenty-seven thousand immigrants arrived in New York last month.

Rev. W. W. Newell preached in this city yesterday on the "Present Opportunity of French Protestants," in which he described the recent rapid spread of Protestantism in Paris and other large cities, and the encouraging outlook in consequence of the tolerant policy of the Government.

The Porte still asks for delay, and the Powers insist upon the surrender of Duligno. A portion of the allied fleet has sailed for Teodo.

RHODE ISLAND.

Providence.—At the Monday morning Prayers' Meeting, Sept. 27, Rev. G. W. Anderson opened the discussion of the topic, "The Law Governing the Announcement of Pulpit Topics." From the discussion that followed it would seem that in Providence and vicinity, at least, each pastor is a law unto himself.

The essayist of the preceding week feels that the item in last week's correspondence concerning his essay, was harsh and unjust, but your correspondent earnestly disclaims any intention in that direction.

The union quarterly love-feast at the Mathewson Street Church, the evening of the 26th, was largely attended, the seating capacity of the vestry being well tested. It was an occasion of deep spiritual interest.

Hope Street.—Rev. D. A. Jordan started, last June, mission services in a hall on South Main Street, and the work has had a constant growth both in numbers and interest, as many as 125 being present at some services.

St. Paul's.—That the people are appreciating the faithful service of their pastor, Rev. T. J. Everett, was shown by their presenting to him last week a fine gold watch. It was a pledge of regard well bestowed.

Greene and Coventry Centre.—Rev. George E. Brightman was appointed to this charge last spring, and is meeting with encouraging success. There is a general quickening in the work at Greene, and some prospect of raising their small but very embarrassing indebtedness. Coventry Centre is a new field for Methodism, and though regarded as hard soil, Methodism seems to be taking root. Seven who have been recently converted have been baptized, and the pastor's heart is encouraged by increasing congregations and the flourishing state of the Sabbath-school.

Warren and Bristol.—Rev. Wm. H. Stetson, pastor of Asbury Church, spent last Sabbath with our churches in these places, in the financial interest of his church, with success beyond the expectations of the pastors for whom he preached, if not, indeed, fully up to his desire. He is meeting with success, but needs \$1,000 more.

Fall River.—This city is just over the line, but seems in many respects a part of Rhode Island. Your correspondent spent last Sabbath there in exchange of pulpits with Rev. C. W. Gallagher, of St. Paul's Church. Brother Gallagher's ability and steady devotion and faithfulness to his work are giving him increasing favor with this people. Rev. W. T. Worth, at the old First Church, is rejoicing in seeing conversions, twelve or more having sought and found Christ recently. Rev. E. Tirrell, Jr., of the North Main Street Church, is earnestly pushing the work of winning out their church indebtedness. We heard only good things concerning Rev. J. H. Nutting and his work at Quarry Street. — W.

HUNDREDS OF MEN, WOMEN AND CHILDREN RESCUED from beds of pain, sickness and almost death and made strong and healthy by Parker's Ginger Tonic, are the best evidences in the world of its sterling worth. You can find these in every community. — Post.

See advertisement.

Paine is manufacturing furniture on a large scale of the very finest quality. The manufacture and salesrooms are in the same building. The salesrooms alone occupy near an acre of floor room, containing, probably, the largest stock of finished furniture to be found in any one place in America.

The purchase of a carpet is of more importance than the mere gratification of the eye for the present moment. Even a striped carpet is something that will wear a long time, and though trodden under foot must daily appeal to the eye, perhaps for years. In selecting a carpet, whether expensive or otherwise, a good light is absolutely necessary to properly inspect quality, texture, color and design. Beyond this most purchasers like to select from patterns that are latest and most artistic, with an unobscured guarantee as to the quality being fully up to representation. One of the largest and very finest carpet warehouses in the United States is that of Joel Goldthwait & Co., in the extensive story block fronting 103 to 109 Washington Street, Boston, whose facilities for display are unequalled and the stock is simply immense. As all depot horse cars pass their door, and as they have two elevators constantly running, ladies from the city or from out of town have no trouble in inspecting their goods, whether they purchase or not.

All the nourishment of malt liquors, without their objections, found in Malt Bitters.

It is pleasant to the taste and cures every time—Adamson's Botanic Cough Balsam.

Children's shoes are worn through at the toes while the balance of the shoe is perfectly good. Parents who have submitted to this rather than have them wear the metal tips, should try the A. S. T. Co.'s Black Tip, which perfectly protects the toe, and adds to the beauty of the shoe. See advertisement in another column.

Farmers who want to make money as rapidly as possible, should read the new Agricultural Book advertised in another column by J. C. McCurdy & Co. The uniform excellence of the publications of this firm is a sufficient guarantee that this will be a standard work. Competent critics pronounce it the best work of its kind, and many practical farmers have given it unqualified praise.

LADIES WHO APPRECIATE ELEGANCE and purity are using Parker's Hair Balsam. It is the best article sold for restoring gray hair to its original color and beauty.

We call the attention of our readers to the advertisement of the KNITTED CARPET LINING and STAIR PAD advertised in this week's paper. The goods seem admirably adapted for the uses for which they are designed, as they allow the grit and dust to sift through to the floor and thus save the wear of the carpet and are very soft and pliable to the foot.

SEMI-CENTENNIAL CELEBRATION.—The semi-centennial of the M. E. Church at Topsham, Me., was celebrated on Wednesday, Sept. 29, and will be observed as follows: At 2:30 p. m., addresses by Rev. L. Crowell, D. D., and others, and Historical Sketch by the pastor; at 4 p. m., Social Gathering and Reception of former pastors and members. To be followed by a Four Days' Meeting, Oct. 2-5. A large attendance is desired. Will former pastors please notify me of their intentions, that entertainment may be provided? GEO. H. CLARKE.

THE NEXT CONVENTION OF THE PRE-EXISTING ELDERS OF NEW ENGLAND will convene at the Committee Room of Wesleyan Hall, 36 Broad Street, Boston, Oct. 12, 1880, at 9 a. m. All pre-existing elders and presiding elders in New England are cordially invited, and will be furnished with entertainment. The members of the Convention are also invited to attend the meeting of the N. E. Methodist Historical Society, in the same place, on Monday, Oct. 12, at 2 p. m., when a paper will be read on Rev. Enoch Mudge by his nephew, Rev. E. A. Mudge.

L. R. THAYER, LOREANUS CROWELL, Committee. C. S. ROGERS.

THE MINISTERIAL ASSOCIATION of Springfield (Vt.) district will hold fall meetings at two points, viz., Wilmington, Oct. 11-13, and Theford Centre, Nov. 2-4.

PROGRAMME FOR WILMINGTON. Monday eve, Preaching, Enright or Lovett. Tuesday, 9 a. m., Clayton, Lovett, Rockwell; 10 a. m., Hamilton, Maxham, Wright; 11 a. m., Bartlett, Morse, Walter. Preaching, p. m., Todd or Reynolds; eve, Beaman or Knapp.

Wednesday, 9 a. m., Gillis, Mackie, Reynolds; 10 a. m., Beaman, Knapp, Wells; 11 a. m., Bartlett, Enright, Todd. Preaching, p. m., Walter or Bartlett; eve, Miller or Wright.

PROGRAMME FOR THEFORD CENTRE. Monday eve, Preaching, Hale or Sherburn. Tuesday, 9 a. m., Davenport, Fay, Sweet; 10 a. m., Bryant, Flinders, Perry; 11 a. m., Hale, Johnson, Little, Roberts. Preaching, p. m., Fay or Bryant; eve, T. P. Frost or Culver.

Wednesday, 9 a. m., P. M. Frost, Howard, Sherburn; 10 a. m., Culver, T. P. Frost, C. A. Smith; 11 a. m., Howard, G. E. Smith, Trux. Preaching, p. m., C. A. Smith or Johnson; eve, Little or G. E. Smith.

It will be noticed that no subjects are announced. The Committee ask the brethren to present papers upon topics of their own selection, hoping in this way to call out their best thoughts. Let the men assigned to a special hour hold themselves responsible for that hour; and, by previous conference and arrangement, make provision for filling it with literary work.

H. A. SPENCER, Committee. T. P. FROST.

THE PORTLAND DISTRICT MINISTERIAL ASSOCIATION will meet at Goodwin's Hall, Oct. 25-28. If brethren will notify Rev. J. H. Trask on what train they will arrive at Biddeford, free conveyance from the stations in that city to the place of meeting will be furnished.

PROGRAMME. Preaching: Monday evening, L. H. Bean; Tuesday evening, J. A. Corry.

Devotional Exercises and Organization, Tuesday, 9 a. m. Topic: "What Change can be Made in the Conduct of our Camp-meetings to Render them more Efficient?" LeLachur, Bartlett; 2. The Source and Uses of Affliction, Lapham; 3. The Aspects of Adventism, Wetherbee, Freeman; 4. The Duty of the Church to the Young, Hutchins, Colby; 5. Home Prayers, Nevins; 7. Free discussion of the Condition and Prospects of Methodism on Portland District.

It is hoped that every preacher on the district will arrange to be present, and be prepared to contribute to the interest of the meeting.

For the Committee, C. J. CLARK.

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To Carpet Dealers and Housekeepers. Something new and entitled to the consideration of all. We refer to a comparatively recent invention of Carpet Lining, which is superior to any Carpet Lining now in use. It is very durable, and warranted Anti-Moth, and it is so constructed that all dirt and dust settles upon the floor instead of upon the surface of the lining, as in all other carpet linings, and thus avoiding the dust usually raised by sweeping.

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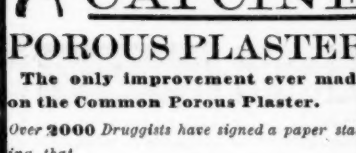
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Ladies' Drawers, 25, 30, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

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